

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!!—and all kindreds of the earth shall wail because of him!!!"

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WHOLE NO. 254.

Poetry.

ACROSTICS.

(FAITH.)

First spring of action in all human hearts,
A firm belief in all which God imparts;
It can move mountains, nature's laws control,
Then works by love, then purifies the soul,
Heaven its sole aim, Eternity the goal.

(HOPE.)

Heaven's joys its object, prophecy its friend,
Offspring of faith, and glory its sole end,
Prop of believers when temptations roll,
Entering within the veil, best anchor of the soul.

(CHARITY.)

Celestial goddess! heaven-born CHARITY,
Hope and her elder sister kneel to thee!
A thousand nameless graces wait on Love,
Revered on earth below and heaven above.
In bliss consummate, Faith and Hope shall die:
Thou, blooming virgin! shalt the loss supply,
Young in celestial charms to all eternity.

THE MAN OF THE WORLD.

Short is the date, and narrow is the span,
Which bounds the little life of foolish man;
Gay scenes of bliss the ravish'd soul surprise,
Raise his vain hopes and glitter in his eyes;
Of carnal riches now he fondly dreams,
Ambition marks his projects, pride his schemes;
But when his morning views of joy are past,
The melancholy evening comes at last;
The tyrant Death a hasty summons sends,
And all his momentary glory ends.

Original Articles.

For the Advent Harbinger.

MODERN AND APOSTOLIC ORDINATIONS DISSIMILAR.

BY A BIBLE READER.

It may be proper to observe, on introducing this subject, that on a careful examination of the Scriptures, they seem to contain no evidence that the modern mode of ordaining men as preachers of the gospel, was ever practiced or authorized by the apostles of Christ, notwithstanding the fact, that the true heralds of the gospel have always had ample authority from God himself for doing it.

In attempting to sustain the position, that modern ordinations, as practiced by ecclesiastical bodies or individuals, are altogether dissimilar to, and unauthorized by, the examples of the apostles, it is proposed to bring forward for examination, such passages from the New Testament as are probably most relied on, by those maintaining the opposite position. These passages will now be examined separately.

Acts vi. 5, 6: "And they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them."

Although, to be sure, here is an example of laying on of the apostles' hands, with prayer, as now practiced in ordaining ministers, it will be seen by the whole passage now given, and its connection, that the brethren here, having hands laid on them, were not chosen and ordained to preach the gospel, but to a less responsible work, by which to give the apostles themselves opportunity to devote their own time more exclusively

to it than they had been doing, when so much called away from it to "serve tables." (ver. 2.) Therefore, as these seven brethren were not then ordained to preach the gospel, and as there is nothing said in the connection of the performance of any other ceremonies on the occasion, such as are now considered indispensable in ordinations, this act of the apostles certainly is not a precedent authorizing ecclesiastical bodies or individuals after them to ordain ministers, by prayer and laying on of hands, nor in any other way.

Acts viii. 17: "Then laid they their hands on them, and they received the Holy Ghost."

Although here is another instance of the apostles' hands laid on individuals, it is no example for the ordination of ministers now, for the persons on whom hands were laid in this instance, were only the converts of Samaria (ver. 14), who had then but just become believers in Christ, being, as naturally supposed, men, women and children, who by the laying on of the apostles' hands, received the "Holy Ghost" at the time, instead of authority to preach the gospel, as is said to be given now, by the laying on of hands.

Acts xiii. 3: "When they had fasted and prayed and laid their hands on them, they sent them away."

By the connection, it is seen, that "Paul and Barnabas" were the brethren on whom, in this instance, hands were laid. And in seeing, also, that this laying on of hands upon them, was no part of their ordination or authority to preach Christ, as is considered to be done in the laying on of hands now, we have only to recollect, that these two brethren, Paul and Barnabas, are expressly called "prophets" before this event, in the first verse of the chapter, while in the verse preceding that they are spoken of, also, as having "fulfilled their ministry," i. e. where they had last labored, while as it appears from chronology generally regarded, that they had already been laboring as authorized ministers of Christ, for more than twenty years before that time—therefore, as this apostolic laying on of hands was no part of commissioning these two veteran preachers to engage in the work which they had already so long "fulfilled," it can be no precedent authorizing modern ordinations, though performed in part by the forms of prayer and laying on of hands (though generally, as supposed, without much "fasting," as in this apostolic transaction.) It appears that the reason why the apostles laid hands on these two brethren, while already they were regularly authorized "prophets" and "apostles," was, that the "Holy Ghost" then called them to leave the place where their works was just "fulfilled," in order to travel and labor in other fields, as seen by the immediate connection, or 4th verse, where it is said—"So they being sent forth by the Holy Ghost [not by the apostles], departed into Seleucia; and from thence they sailed to Cyprus," &c. Sure, there is very little, which is parallel, between this apostolic transaction and modern ordinations, or commissioning men as beginners in the gospel ministry.

Acts xiv. 23: "And when they had ordained them elders in every church [not pastors over them], and had prayed, with fasting [not with feasting], they commended them to the Lord on whom they believed."

Although this is probably considered by many as about the clearest apostolic precedent, authorizing the modern custom of ordaining or appoint-

ing pastors over churches, some difficulties in the way of so understanding it, will now be presented: First, the apostles doing the above work, had their authority for doing it directly and personally from Christ or the Holy Ghost, which certainly does not appear to be the case with any class of men after them.

Again, there is nothing said in this passage, or its connection, that in this ordination of elders, they were then authorized to preach, either as *pastors* or *evangelists*, as is now said to be done in ordinations. And farther, it is plain, that the individuals ordained as here recorded, were not ordained to the same high office of authority as were the apostles, for no such intimation is given in the history, it being only said that they were ordained or appointed as "elders," and this is certainly different from Christ's commission to his apostles, to perform miracles in connection with their preaching.

Again, admitting that these elders were then approbated and exhorted by the apostles faithfully to preach or instruct in the Christian religion, as all Christians should do, according to their abilities and opportunities, especially when enlightened and called to it by the Holy Ghost, there are various considerations which authorize the belief, that instead of their being then clothed with apostolic, pastoral, or ministerial authority over the churches "in" which they were ordained, they were rather sanctioned, and persuaded to engage more especially in the work of religious instruction in the church than others less qualified for doing it: and farther, there is nothing in this account showing that there was one elder merely, ordained "in" in each church, as is generally the case now, in the ordination of pastors "over" churches, while nothing seems necessary to add to the account in understanding it as showing that they ordained several in each church sometimes, or as many as practicable.

Again, it does not appear, that their being called "elders," is any proof at all, that they were then appointed to an office of authority over other believers, while some Scriptures appear to show distinctly that they are called "elders," not as the title of an office which they held in the church, as now supposed by many, but rather because they were "elders" before, or elderly men, or fathers as it were in Israel, who were better prepared by age and experience for giving religious counsel and instruction than the younger and less experienced of the converts. Peter's testimony on this subject may now be examined.

"The elders which are among you, I exhort, who am also an elder." (1 Pet. v. 1.) Though Peter was an apostle by appointment of Jesus Christ, he was "also an elder" by his advanced age at that time.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." (ver. 2.)

Here it appears that these elderly men, not officers, but like Peter in years, are exhorted to "feed the flock"—i. e. one flock "among" whom they all dwelt—not as many different flocks as there were elders; for if so, they would naturally have been directed to feed their several flocks, plural, and to do it willingly, whether they ever received any "filthy lucre" for it or not, all of which is certainly different from modern ordinations of pastors and evangelists.

"Neither as being lords [or masters, or officers] over God's heritage, but being ensamples to the flock" [not the several flocks]. (ver. 3.)

"And when the chief Shepherd shall appear [at the resurrection], ye shall receive a crown of glory [for thus feeding the flock] that fadeth not away." (ver. 4.)

This is all the salary these elders are encouraged to expect for their so feeding the flock as directed, though the laborer or preacher devoting himself wholly to the ministry of the word, is worthy of his meat, &c., even for this life, for such labor.

"Likewise, ye younger, submit yourselves unto the elder, [or to the elderly brethren, just exhorted to feed them], yea, all of you, submit yourselves one to another, and be clothed with humility," &c. (ver. 5.)

This verse certainly shows that instead of Peter's addressing these "elders" as *officers*, he rather spake to them as elderly men, contrasted with these "younger," who should submit to them as elderly men only. In this verse, also, "all" of them, including even these "elders," are required to be "subject one to another," "with humility," instead of some being *over* others to dictate for them, as the inspired apostles were to do, when found necessary. Supposing these elders (as would seem natural) to hold the same stations, as others, spoken of as ordained elders; and while it is so plain that *these* held no office of authority over churches, it is also natural to conclude that those called ordained elders held no office in the church, such as is said to be given in modern ordinations.

1 Tim. ii. 7: "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles, in faith and verity."

It is admitted that Paul, who was the writer of this passage, had been regularly ordained, or commissioned, both as a "preacher and an apostle," though the history of him in the book of Acts, shows that he received his authority from Jesus Christ, expressly and exclusively, rather than from *men*, of any character or station, so that his ordination is certainly no parallel nor precedent authorizing modern ordinations by ecclesiastical power.

Acts xx. 19: "From Miletus he [Paul] sent to Ephesus and called the elders of the church [not churches], and when they were come to him, he said, Ye know from the first day I came into Asia," &c.

Although many consider this passage as very clear circumstantial evidence in favor of the present mode of ordaining pastors over churches, supposing that these elders of Ephesus were such, the connection shows the contrary, or that these elders were not then pastors of different churches there. Because, in the first place, there was but *one* church there, which in this passage is called "the church," which must have been called *churches* had there been a plurality, as is practiced in the New Testament, though, to be sure, the word church sometimes signifies the whole body of Christ; but several churches in one city are supposed to be no where in inspiration called "the church" of that city.

And as further proof that there was but *one* church at Ephesus at that time, needing a settled or ordained pastor, if such had been common in those days, it should be remembered that, according to the connected history, there had been no Christian church there, till apparently within a very few months before Paul's calling its elders to meet him at Miletus, as in the above passage. And Paul himself had been the means of its formation, so to call it. Acts xix. 1-7, shows how Paul came there, finding "about twelve" men, in all, who believed, and they had "not so much as heard whether there be any Holy Ghost," tho' Paul then baptized them and they received the

Holy Ghost. And it appears Paul continued preaching at Ephesus, "by the space of two years" (Acts xx. 10,) until there were "many that believed" (ver. 18), which produced a great bonfire of supposed infidel "books," "so mightily grew the word of God and prevailed." (vs. 19, 20.) This produced such an "uproar" in the city that Paul "departed" and went elsewhere preaching the word. (Acts xx. 1, 2.) Then it appears he stopped "three months" in one place (ver. 3), at another place he abode "seven days," being "five days" on the way. (ver. 6.) This is all the account given of his stopping places, after departing from Ephesus till he sent and called the elders from there to meet him at Miletus. And previous to this, apparently very short time of his absence from Ephesus, there were not believers enough in the city to form churches.

From this it appears there had not been time after the revival there (as such multiplication of believers is since called) for qualifying and ordaining so many pastors, nor for organizing so many different churches there as would be necessary to authorize the belief that they then had so many churches and pastors as there were elders who met Paul at Miletus. From the history of these things, it seems clear, that there had not been any other experienced ministers or apostles at Ephesus to organize different churches, to ordain pastors, or even to preach to these Gentile converts after Paul was driven away, till the elders, elderly or principal men among them went to meet the apostle as above. In Paul's counsel to the so called, he tells them to "take heed therefore, unto yourselves and to all the flock [singular number] over the which the Holy Ghost [not some ecclesiastical authority] hath made you overseers, to feed the church [singular number] which he hath purchased with his own blood." While from these considerations, it seems clear, that these elders were not pastors of so many branches of "the church" and "the flock" at Ephesus, it is also here said that the oversight which they were to exercise, was given them by "the Holy Ghost," instead of any inferior power, as in modern ordinations.

Gal. ii. 9: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision."

Though many consider this as an apostolical example for modern ordinations, and as the same thing, it does not so appear by the passage and its connection; and especially from the consideration that Paul and Barnabas, who then received "the right hands" [plural number, and different from the "right hand," singular number, as now practiced], had already been ordained, or authorized by higher authority than "James, Cephas and John" to preach the gospel, which office they had "fulfilled" for some twenty years already, so that surely this was not the ordination to the gospel ministry, neither can it be a parallel or example authorizing mere human ordinations in modern times.

1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery."

This is supposed to be considered as another clear inferential proof in favor of modern ordinations by ecclesiastical bodies or individuals. But from what appears in the history of Timothy, who is here addressed as having the hands of the Presbytery laid on him, there is certainly no account of his having received any other form of ordination, at any time, than what was given him by the Holy Ghost. To be sure, Timothy had hands laid on him, in his receiving the "gift of the Holy Ghost," as did thousands of others in those days, of men, women and children, as supposed,

who were not sent of the Lord into the ministry, as in case of Timothy and others. So that it is altogether more natural to understand that "the gift which Timothy received by the laying on of hands, spoken of in the above passage, was the 'gift of the Holy Ghost,' and not 'the gift' to preach the gospel, conferred on him by his fellow-men. This being the case, young Timothy's having hands laid on him at the time of his receiving this gift, is no more of a precedent for modern ordinations, than in case of the twelve believers at Ephesus, on whom Paul laid his hands, and they also received the Holy Ghost, though until then they had not even heard of any such thing, and were of course too ignorant of Christianity to be then ordained as Christian ministers, or as an example for others after them to follow on engaging in the great work.

Although there are yet other passages, sometimes given as inferential proof against the position now maintained, enough have already been noticed to answer the purpose designed by this article, i. e. to call the attention of others to its examination, so as if possible, to expose a great error, now generally received as truth, which, nevertheless, has powerfully tended to produce the present alarming apostasy in Christendom.

New York City, Oct. 20, 1848.

For the Advent Harbinger.

CAN WAR BE A CHRISTIAN DUTY.

BY J. S. WHITE.

There have been in all ages, since Christ was on the earth, those who have decided that war with carnal weapons is wrong, under any circumstance. On the other hand, the great mass have decided that it is right to fight; at least, in self-defence. In this question many minds are now interested. It is a very great practical question, and of consequence, must affect the moral character of every one who comes to a practical conclusion, whether right or wrong. Let me, therefore, have your attention a few moments on this subject.

It is generally admitted, that offensive war is wrong, but it is contended that defensive war is right. The only rule by which any fair conclusion can be arrived at is the Bible, our reason, or both. We will try this question first by the Bible.

If we turn to the Old Testament, we find that wars of offence, as well as defence, were directed by the Lord. The whole work of extermination of the Canaanites, under Joshua and his successors, was a war of aggression. The history of those times shows this too plainly to admit of doubt. On the side of the Canaanites, the war was strictly one of defence. In all this work, the Lord was on the side of the aggressor, and against the defender. If it be true that it is right to fight because it is a case of self-defence, and wrong to commence the war, because it is aggression, it then follows that the Canaanite was right, though it had resulted in the destruction of the whole Jewish nation; and it also follows, that Joshua and those with him, were wrong, whether they had killed few or many. In our day it is said, we do right to engage in war, if it be to defend ourselves; but wrong if for any other purpose. Such virtually say, that the kings of Canaan were right, and Joshua was wrong; thus reversing the facts in the case. If such appeal to the Old Testament for a justification of their course, they are opposed by their own witness.

If it should be said, that I have not rightly apprehended the character of the wars in Joshua's time, and that the Old Testament does condemn offensive, and justify defensive war, I would inquire, Are we who live under the New Testament, to take the Old,—the law of which was but a schoolmaster to bring us to Christ—in all things for our rule of practice?

Moses, the great lawgiver under the old Covenant, said: "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me—Him shall ye hear in all things, whatsoever he shall say unto you." (Acts. iii. 22.) This command was ratified by the Father, when that Prophet was on the mount of glory: "This is my beloved Son, in whom I am well pleased: *hear ye him.*" (Matt. xvii. 5.)

From these texts we see, that it is our duty to look to Christ for our rule of faith and practice. If he has added to, or taken from; made void the whole, or confirmed the whole law of Moses, it matters not with us,—we are to abide by his instructions. Our Savior, as leader, has taken the place of Moses. We are not to follow Moses any farther than the Savior has taught us; and not then because Moses so taught, but because Christ has so taught. This is the plain import of what Moses said, as above quoted. I cannot express my views on this point better than in the language of Dr. Wayland:

"The New Testament being thus intended for the whole human race, and being a final revelation of the will of God to man, may be supposed to contain all the moral precepts, both of natural religion and of the Old Testament, together with whatever else it was important to our salvation that we should know. If, then, a revelation has been made in the Old Testament, which is repeated in the New, we shall be safe in making the later revelation, the rule by which we shall judge respecting the precepts of the earlier. That is to say, no precept of the Old Testament, which is not given to man as man, or which is not either repeated, or its obligations acknowledged, under the new dispensation, is binding upon us at the present day. This principle is, I think, avowed in substance by the apostle Paul, in various places in his epistles. While he repeatedly urges the moral precepts of the Old Testament, as of unchanging obligation, he speaks of every thing else, as far as moral obligation is concerned, as utterly annihilated."—*Moral Science*, chap. 9, sec. 2.

In the commencement of the Savior's teachings, he said: "Whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The plain import of this is, if we are smitten by an enemy, we are not to smite him in return, though it be in self-defence; and if we are sued at the law, and have our goods unjustly taken from us, we are not, though it be to defend our just claims, to sue the aggressor, but rather let him take more if he be disposed. This covers the whole ground of our duty towards those who may injure, or attempt to injure us. We are not to use injurious, or carnal weapons, in defence of our *property or persons*. This is the least that can be inferred from the above passage. The whole life of our Savior, both in precept and example, is a practical illustration of this sentiment. The only passage in the New Testament which can be perverted, as having even an apparent objection to this sentiment, is in Luke xxii. 36. The Savior said to his disciples, just before he was taken to be crucified: "He that hath no sword, let him sell his garment and buy one." They said to him, "Lord, behold, here are two swords. And he said unto them, It is enough." Enough for what? Not enough for all of them to fight with, if he intended they should use them for that purpose;—but enough to show them that they should *never* use such weapons, not even in self-defence, in the best of causes, and in the most trying cases. Instead, therefore, of the text being an objection, as is supposed, it is, with the context, a plain, practical prohibition of the use of such weapons in the most aggravated circumstances whatever. For, surely, if there ever were a cause which, on

account of its character and magnitude, required its advocates to defend by fighting, it was that of our Savior while here in the flesh. He told Pilate the reason why his servants would not fight in this case of defence—"If my kingdom were of this world, *then* would my servants fight." If Christ's kingdom is not yet of this world, then in no case does he allow his servants to fight. Neither can they fight, and at the same time be his servants, or be employed in his service. "If ye continue in my word, then are ye my disciples indeed." But does not Christ's word allow us to fight in some cases? I answer, No. If it does, it belongs to the objector to point out these cases, and show from the words of Christ that we may fight when they occur.

Admitting that the Savior has taught that his servants may fight in their own defence, it is however, true, that neither the apostles or martyrs availed themselves of their privilege, with the exception of Peter, in the use of the sword to defend his Master; and he was reprov'd for so doing. If it be said in reply, that we should not fight for the support of religion, though it be to defend our lives; then it is self-evident, that we should not fight for the support of a less worthy cause. For if a cause be so good, that we should not fight for it, I think it will be difficult to show, either from Scripture or reason, that one may be sufficiently bad to justify our fighting.

Wrentham, Mass., October, 1848.

For the Advent Harbinger.

PERIOD OF PROBATION.

I notice in Bro. Burnham's article, on the "Day of God," the remark, "No probation or mercy for the sinner in the day of God." "The day of God," he observes, "embraces the 1000 years of Revelations." Believing that during this glorious reign probation will continue, and that multitudes will be converted to God among the nations in the flesh, over whom Christ with his glorious saints will reign, I have carefully examined the passages to which our brother refers us for proof, but do not find in them any satisfactory evidence of the truth of his proposition. The first is James ii. 13, which only proves that persons, *in all periods*, who have "shewed no mercy," "shall have judgment without mercy" at last. 2d. Heb. ix. 28, is equally irrelevant to the subject. The phrase, "without sin," either refers to Christ, importing, without another sacrifice for sin, or to the perfect freedom from sin of "those who look for him." 3d. Rev. xiv. 10, refers to those whose probation is ended, and is no proof that the probation of *all men* is then ended. 4th. Jer. xxv. 15, refers to the destruction of ungodly nations, which has been fulfilled. If any part remains to be fulfilled, it affords no proof of the universal termination of probation. 5th. Ps. lxxv. 8, proves only the doom of the wicked of every age.

For proof that probation will continue after the coming of our blessed Lord, we may examine Isa. lxx. 17 to end, where it appears that, in the "New Earth," there will be men in the flesh, who will "labor," and "build," and have "offspring," and "plant vineyards, and eat the fruit of them;" also, that "they shall die," and that then there will be "the sinner" "a hundred years old" "accused."

See also Deut. vii. 13, 14. The prophet's vision was of the second coming of our blessed Lord, and of his universal reign of righteousness over the nations of the earth. It is by the brightness of this coming and by "the spirit of his mouth," *when he comes*, that the Man of Sin shall be destroyed. 2 Thess. ii. 8. Until then iniquity will prevail. It is the prerogative of the Son of God, in person, to restore order in this revolted world. Connected with his advent the prophet beheld the

moral renovation of the earth, "that all people, nations and languages should serve him." Then will be fulfilled the glorious prediction, that "the knowledge of the Lord shall cover the earth," &c., which many are vainly expecting contrary to the prophet's vision, independently of the Savior's personal appearing and reign. The nations over whom Christ will give his glorified saints power to reign in connection with himself (Rev. ii. 27), are men in the flesh in a state of probation. In the commencement of his reign they are to "be broken to pieces, but they are to be subjected to him and serve him. See Dan. vii. 14. This subjection to his righteous sceptre will be general, although Isa. lxx. 20 shows that there will be some exceptions. Rev. xx. 7, 8, also proves probation after the 1000 years.

HENRY GREW.

Philadelphia, Pa., October, 1848.

What Bro. Grew calls *proof* in this case, we think is nothing but his *inference*. We have never seen anything but *inference* (and that we think was unwarranted) to prove this hypothesis. We never should build a theory on mere inferences, especially one of this importance. But it is not our object to reply to Bro. Grew. We wish simply to remind him and others of the very doubtful nature of his evidence, and that until we can have plain testimony to the point, we shall still believe that *all* who know not God and obey not the gospel of Christ, will be *destroyed* when he shall be revealed from heaven. Consequently, there can be no probation after his coming, for any of this "*all*."—EDITOR.

Revolted Spectacle.

One of those wretched spectacles which are seen wherever the system of African slavery is tolerated, was presented in the streets of our city, on Sunday morning last. A gang of negroes, consisting of persons of both sexes, accompanied by a white man, on their way to a southern market, passed along Chestnut street, as the bells of the various churches were calling on christians to assemble at their respective places of worship. In front of the procession was a large wagon, in which were thickly stowed several women and children. This was followed by forty-three men and boys walking, several of them chained together, the whole under the charge of a man on horseback. This miserable spectacle excited the honest indignation of our citizens, who regarded it as a direct insult offered to them, and the day, and the hour.

We have heard several of our most respectable citizens speak of this outrage on the feelings of a Christian community, all of whom concurred in reprobating it in the strongest possible terms. And, yet, such spectacles are the necessary adjuncts of the system of slavery. Wherever it prevails, they will be seen. We have never heard any one speak of the slave traders who are engaged in the internal slave trade, without denouncing them and their accursed traffic. They are every where looked upon as unworthy of the least respect, and their society is shunned by all. And yet men are found, who, for a base love of money will consign themselves and families to universal contempt, and others are found, who for the sake of a few pitiful dollars, will sustain these men in their traffic by selling their slaves to them.

We earnestly hope the day is not very distant when our beloved Commonwealth, so honored and honorable in other respects, will get rid of its system of bondage, and along with it, all its revolting adjuncts.—*Louisville Examiner*.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 4, 1848.

Thanks to the ever faithful friends of the cause, for the promptness with which they have recently (and ever) responded to our calls for cash.—The Lord reward them, and enable us in some degree to compensate them with the truth.

Though our immediate wants have been in a measure relieved, our weekly expenses are such, that we shall soon become embarrassed, if there is any considerable falling off in remittances. To prevent this, we hope those who have not paid for their paper, will do so as soon as they can.

We would be exceedingly glad to have our old accounts all settled up by the close of this volume.—Can it not be done? We believe it can. Will you try and do it?

The proposition for publishing the proposed pamphlets, meets with a general and cordial reception: We hope to be able to commence the work soon. We desire to hear from others, however, before we begin, that we may judge how large an edition to print. Let us hear from you soon on this matter.

PRINCIPLES OF UNION.

We are not about to write an essay on the principles of union among Christians, but to say a word in reference to the principles on which we as a people should preserve our union.

It should *not* be preserved at the sacrifice of any truth of the Bible; for then it would be a union in error instead of a union in the truth.

It should *not* be preserved to the restriction of the christian rights of any one; for then it would be a selfish, or an oppressive and unjust union.

It should *not* be preserved on the principle of the reception of a part and rejection of a part of the truths of the Bible, or, that a part should be investigated and a part not; for then it would be an ignorant, sectarian union, liable to lead astray if not ruin those who are thus united, or to be sundered by additional light from God's word, or the introduction of truths from the same source, which had not before been understood.

But it should be preserved on the principles of righteousness. That is, we should love as brethren all who have a right spirit, which is the spirit of Christ. "If any man have not the spirit of Christ, he is none of his." Of course, if he has that spirit, he is Christ's, and our brother, if we too are Christ's.

With all such, though minor differences of opinion may exist between us, we should faithfully labor to keep the unity of the spirit; should bear with and overlook each other's imperfections and errors, and fellowship as brethren, so long as we see the spirit, the intention, the heart, is Christ-like.

But how shall it be determined what the spirit of Christ is? By the word of the Lord; there is no other way to decide this important matter. If the *faith, works, words, thoughts, feelings, hope, patience, love, joy*, and all the christian graces, of our brother are according to the *Word* of the Lord, his *spirit* must be right; but if the *Word* condemns him, his *spirit* is wrong. He that "*doeth the will of my Father, is my brother*," said Christ.—And "this is the love of God, that ye keep his commandments." And "if ye love me, ye will keep my words." Hence, a man will show the spirit he is of, by his works: for "by their fruits ye shall know them." Well, then, all who bear these fruits have a right spirit, and consequently ought to be united as brethren in

the Lord, and constantly see that they love one another, with a pure heart fervently.

It is highly important that we as a people be guarded on this point. The enemy, as he has ever endeavored to do to the true saints, is artfully and faithfully laboring to sow the seeds of discord and division among us. We rejoice, however, that he has been able to accomplish but little yet; for, as a general remark, union reigns throughout our ranks, and, with a few exceptions, the saints are endeavoring "to keep the unity of the spirit." It is needful that they abound more and more in this good endeavor. Not that we would have them cease to search God's word and investigate points of doctrine on which they differ, but we do entreat all to possess the spirit of Christ in all their researches for truth, in their endeavors to correct the errors of others, and teach them the truths of the gospel. It is possible to "preach Christ through envy and strife," and even to write, publish, talk, sing and pray about him under the influence of the same spirit; and when such things are long practiced, division is the unhappy result. But it is *not* the preaching of Christ that causes the division, but the contentious, censorious, wicked *spirit* in which he is preached that produces the unhappy work. Let us all see that we "speak the truth in love"—"esteeming others better than ourselves"—"keeping ourselves in the love of God and the patient waiting for Christ," and we need have no fears of a division; but our union will be that for which the Savior prayed: "*One*," even as he and his Father are one.

"*Love worketh no ill*"—but it works a great amount of good, even to an enemy. It works nothing but good in all of its labors. Is this the *design* and fruit of your work? If not, *love* is not the main spring of your action. Test yourself thoroughly on this important point: for if you are deficient here, your eloquence, your sufferings, your benevolence and all your high profession of Christianity, is nothing, will profit you nothing, in the day of final reckoning.

BE YE HOLY.

We frequently hear well meaning Christians talk about being holy, as though, at a certain time and place, while in the act of praying for sanctification, or perfect holiness, God, by the influence and power of his Spirit, made them so pure and holy that they have had no disposition to sin since, or for a long time have lived without sin.

Now, what is holiness? It must be the opposite of moral impurity. Then holiness must be moral purity. Now does God make us morally pure? We think not. We form our moral character. By our *acts* we become *unholy*, or *sinful*; and, by our *acts*, we must be made *holy*, or *righteous*.

According to this view, holiness is not a work that is all done up at once: it is a work of our lives, an every day work. So Paul thought; for he died "daily."

"Be YE holy," is the command of the Lord. Not that he will make you holy, or be holy for you, any more than he will make you believe, or believe for you, or make you humble, or be humble for you; but he requires *you* to be holy, just as much as he requires you to believe, repent, be baptized, and obey all other commands of his.

To be entirely holy, or pure before God, which is our duty, and without which we shall not be saved, our *conversation* or *words* must be holy. God will not talk for us, but he tells us not to use *vain*, jesting and impure words; and we must obey him, in order to be holy in our conversation. To be holy in our *thoughts*, we must think right. God will not think for us, but he tells us to think on his name,

his word, and to set our affections 'on things above;' and we must obey him in order to be holy in our thoughts. And to be holy in our *acts*, which comprehends the entire work, we must act right. God will not act for us; but he has told us how to act; and we must obey him, in order to be holy in our acts.

Hence, holiness is one of the plainest doctrines of the Bible. It is an every-day work. Let us see that it is perfected every day, every hour, for without it we shall be counted unworthy of the Kingdom of God.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

Having noticed the renovation and new creation of the earth, we are prepared to speak of the

KINGDOM OF GOD.

When the work of making "all things new" shall be accomplished, there will be "no more curse."—The soil will be restored to its original strength, sweetness and fertility; nothing will spring from it that is not for the happiness of its immortal inhabitants. The waters will be "healed," and so confined within the bowels of the earth, that there will be "no more sea." But the most healthful and delicious streams will break from the bosom of the earth, to water its verdant and flowery surface. Its atmosphere will be pure, invigorating and healthful; and on its breezes will be borne the most exhilarating and delicious odors from the sweet Paradise of God, and the ever blooming plains of the new earth. In a word, the earth will then be *restored*, probably to more than its original perfection, beauty and glory. But it is enough to know, as the Word assures us, that "the earth shall be filled with the glory of God;" shall be "full of the knowledge of the Lord, as the waters cover the sea;" shall be "beautified" and made glorious.

And why is this earth to undergo such a change as this? We answer, That it may become a place fit for the everlasting Kingdom of God, which he has promised to set up under the whole heavens; that it may be a suitable place for the habode of the immortal saints, who are promised that they shall "inherit the earth," and reign on it forever; and that it may be a suitable place for the location of the New Jerusalem, the City of God. These are some of the reasons why the earth is to be made new and glorious. And when the work is fully accomplished, then the

NEW JERUSALEM.

will "come down from God out of heaven," and become the Capital of the New Earth, the glorious city of the King of kings and Lord of lords. Think it not unreasonable that God will accomplish such a mighty work as this. Certainly he has wisdom and power adequate to do it. If he created, by the word of his power, the sun, moon, stars, and the earth and all things upon it, and imparted the spirit of life, order and stability, to all, in the short period of *six days*; certainly he can build such a city as he showed in vision to his servant John, and cause it to descend from the heavens and rest upon the site prepared for it on the New Earth. The City is none too great, none too rich and magnificent to be worthy of Him who is its builder; none too good for the new earth, the place where it will be located; none too good for the immortal beings who will bow, praise, adore and worship in it; and none too good for the CAPITAL, the place of the throne of the King of kings and Lord of lords, whose reign will be there. If short-lived and wicked earthly kings, whose oppressive reign has been over this fallen corrupt earth, have builded cities, the greatness and glory of which have astonished the beholder; it is not unreasonable to suppose that the

This portion of Scripture is either a literal relation of facts, or it is a parable. Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents ;

they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried into Abraham's bosom. Will they pretend that is literal? O, no, say they, it was *Lazarus' soul*! But our Lord says, *Lazarus* was carried into Abraham's bosom. Immortal soulists have to say—"Not so, Lord—it was his *soul*:" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their "real history" of the rich man. He died. What became of him? He "was buried:" the rich man was buried, remember. What next? "In [*hades*, the grave, of course, where he was buried; improperly translated] hell he lifted up his eyes, being in torments, and seeth Abraham afar off and *Lazarus* in his bosom," &c. The rich man did this. Immortal-soulists say—It was his *soul*: but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will let them have it that it was *Lazarus* and the rich man's souls or spirits, disembodied, that are in *hades*. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have no substance! Can that which has no substance be seen or touched? If they have no substance, they are nothing. So, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial *Lazarus*, or no-substance *Lazarus*! Truly, these immaterial souls must have sharp eyes to see *nothing*! and an equally sharp understanding to know that *nothing* is *Lazarus*! But this is not all. The immaterial (nothing) rich man desires that immaterial *Lazarus* should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history!" We have not placed the subject in this absurd position with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this Scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz: the lost piece of silver—the lost sheep—the prodigal son, and the wasteful or "unjust steward," with an admonition against serving Mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," &c.

The context shows that our Lord's design was to illustrate the effect upon two classes of men that would result from the change of dispensation from the law of Moses to the gospel of grace, now to be fully preached to all nations, which new dispensation was "the mystery, which in other ages [or, dispensations] was not made known unto the sons of men;" but, being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles; which change is aptly represented by the figure, death, in the parable: as the state and condition of both parties would be entirely changed. Let the reader please turn to the chapter, and see how our Lord introduces this parable. After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "tittle" of it was about to be

"finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1-4.—"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "torments" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God. The Jews, as a nation, had their "good things" in their "life time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "rose from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?—Surely we have in this view a full explanation of the parable.—*Bible Examiner*.

Correspondence.

From Bro. E. M. Hickcox.

BRO. MARSH:—The opinions of the people here, regarding the 2d advent, are curious and singular. But perhaps I ought not to be surprised, since they follow the popular fanciful and imaginary notions of Whitby, the author of the temporal Millennium fable, the return of the carnal Jews, the fulfillment of the 24th of Matthew at the destruction of the Jerusalem, and so on. It would perhaps afford the readers of the Harbinger little satisfaction to trace these silly notions any farther. Proofs upon proofs have been heaped up before their eyes of the truth of the advent doctrine, but as they are willingly blind they cannot see it. I will here state that of the 25,000 inhabitants Utica, New Hartford and Whites-town contain, *five* only are adventists! Three in Utica, (late from Connecticut,) one in New Hartford, one in New York Mills. You will perceive that the advent doctrine has but few advocates here. I am surrounded by towns and villages, and on every hand are appearances of industry, wealth and prosperity, yet of the vast numbers of industrious and thriving inhabitants, how few will be led to see this important truth, the glorious appearing of our Lord, as the next event to be looked for every moment. The pursuits and follies of a perishing world are all that interest and please them. To the mind and judgment that are not warped by prejudice, those who have written and lectured on the second coming of Christ, have proved clearly enough in the sayings of the Lord himself, and of the Apostle, that this glorious truth emanated from God, and being decreed by him, must stand, and cannot be overthrown.

I have found that no man who values his reputation, dares openly avow his belief in the doctrine. They fear the world's censure; hence they court its praise, and blindly follow the opinion of the great learned and popular peace-and-safety preachers of the day. They know adventists have the truth and the Bible on their side, but because the great and learned D. Ds. pronounce the doctrine a delusion and stigmatize adventists as Millerites and fanatics, they oppose and insult them as though they had done some great evil, and are the most despised people on earth. The honored and respected in this world are not to be found with adventists. They were not found with our Saviour when he was on earth. But the scene will soon be changed; the Lord is coming, we know he will soon appear. The despised adventists who have so long endured the scorn and contempt of a deceived and ill judging world, will then receive in exchange for their sufferings and trials here, the reward bestowed on those only who are looking for and love the appearing of the Saviour, and are counted worthy to receive part in the first resurrection.

Yours, &c.,

E. M. HICKCOX.

Whitestown, N. Y., Oct. 16th, 1848.

From Bro. G. W. Cherry.

DEAR BRO. MARSH:—We are yet in an enemy's land, and much to bear us down. Yet we have every reason to magnify the name of the Lord that he has given us grace to stand up for his word, and be comforted in our tribulation through the preaching of the Gospel of the Kingdom.

Our hearts have been made glad to see the noble stand you have taken against legislative conferences. I wonder those dear brethren have so soon forgotten the yoke, that we nor our fathers were able to bear. Let us be a peculiar people. Let us follow on to know the Lord; and now as God has set us

free, let us continue to be free indeed, with our face, set as a flint towards Zion, and God will take care of the flock, and expediency.

We were again made glad to hear that our much beloved Bro. Cook was coming west. We hope to see his face once more. We also rejoice to see Bro. Crosier once more in the field. He was once at this place; we loved him much.

We think the cause in this place is improving, or rather, in the surrounding country. I went thirty miles two weeks since to meet a little band lately got together. Bro. Lyon baptized two. We were much blessed in meeting with them. They are full of the spirit. Last Sabbath a part of them met with us and you may judge something of their faith, as one brother and wife came thirty miles with his ox team to meeting. Our hearts beat high, and in unison with our brethren, in the prospect of speedy deliverance.

May the Lord sanctify you and all our dear brethren, and prepare us soon to meet to part no more in his everlasting kingdom.

Your brother in tribulation,

G. W. CHERRY.

Marysville, O., Oct. 13th, 1848.

From Bro. J. A. Spafford.

DEAR BRO. MARSH:—I feel truly grateful to our heavenly Father for having given you grace to conduct the HARBINGER in that straight forward, undeviating manner that you have; and I am prepared to say that the brethren in CANADA WEST generally approve your course, especially with regard to the Albany and New York conferences.

The cause of our coming King is much the same here as when you heard last. God has some faithful ones in Canada, but the great mass are doubtless out of Christ: hence their aversion to his coming.—I am still endeavoring to sound the glad note, "Behold he comes," and to encourage the little flock to persevere unto the end. This, I say, is my business on the first day of each week, and the other six days I am engaged in cultivating the soil to provide for my family, and this, to me, appears to be the course of my duty.

I am anxious to have the Harbinger continued, and I hope you will not be backward in calling for donations if it is needed. I will do what I can for you.

I believe we are near the kingdom, and I can see no good reason to doubt but that it will come in this generation, or within seventy years from the darkening of the sun, 1780; and I can say with John, Even so, come Lord Jesus! but if it is the Master's will to tarry longer, I wish to wait patiently, knowing that faithful is he who has promised: "I will come again."

I would exhort the waiting pilgrims to be steadfast in "the faith of the gospel," and in the discharge of every duty to God and man, knowing that your labor is not in vain in the Lord, for we are assured that he will "reward every man according to his works." What a mighty motive to abound in good works!

I remain your brother in tribulation,

J. A. SPAFFORD.

Colborn, C. W., Oct. 14th, 1848.

From Bro. D. Bullen.

DEAR BRO. MARSH:—By the assisting grace of God, there are a few in this place who are still rejoicing in the blessed hope of speedy redemption. We expect soon to see our blessed Lord coming in the clouds of heaven, with power and great glory, to raise the sleeping saints, change the righteous living, and give them the everlasting inheritance—the earth, restored from the curse. "And the king-

dom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

We have been revived here, through the labors of brother Chapman, and also brother Smith of Auburn, who meets with us occasionally and breaks to us the bread of life, for which we feel truly grateful to our heavenly Father. We sustain a weekly prayer meeting on Thursday evening, and on the Sabbath. Although we are few in numbers, yet we feel that the Lord is with us, and rely on his promises.

The Harbinger is truly a welcome messenger to us. I rejoice in the bold and fearless stand it has always taken, and the kind spirit, that it manifests, in investigating all Bible truths, and proclaiming to the world the second advent of Christ, nigh even at the door, with its kindred doctrines.

Should any of our ministering brethren come this way we hope they will call on us and break to us the bread of life.

Your brother looking for eternal life when Jesus comes,

DANIEL BULLEN.

Sennett, N. Y., Oct. 16th, 1848.

From Sister M. Smith.

DEAR BRO. MARSH:—Were we not in a community where the light on the glorious subject of the advent has been so fully and clearly presented and rejected, and where it may emphatically be said on this subject, the leaders of this people have caused them to err; were it not thus, we would gladly contribute our efforts in increasing the list of your subscribers. But few here would either desire or dare to take an Advent publication, or even to read them. Very often has my soul been pained in witnessing the contents of other papers greedily swallowed, when an Advent paper if accidentally taken up, is tossed away again with apathy or contempt—and this, too, by those professing more than ordinary attainment in piety. But thus it is, and we may believe will continue to be, till the snare is fully set, in which all those that dwell on the earth are to be taken. But blessed be the name of the Lord, none of his will be thus ensnared! for that day will not come upon them unawares: for having watched for it as the marines, in the storm of a tedious night, watches for the dawn, they will joyfully perceive its first rays, and hail its rising beams as the consummation of their hope. Thus may it be with us. May we be watching and walking in all the commandments of the Lord blameless, is the prayer of your sister, waiting for redemption.

M. SMITH.

Oberlin, O., Oct. 18th, 1848.

Bro. Moses Chandler, writes from Emerald Grove; W. T., Oct. 8th, 1848:

DEAR BRO. MARSH:—I am still rejoicing in hope, "looking for and earnestly desiring the day of God, wherein the heavens shall be on fire and the elements shall melt with fervent heat, and the earth also, and the works therein shall be burned up; nevertheless according to the promise, we look for new heavens and a new earth." I still rejoice in the all absorbing theme of the coming of the Lord: it is our only hope. The old sing-song, "It is no matter when he comes if we are only ready," I think is a sure sign that they are not ready. I think there cannot be that love for the appearing of the Lord that is prerequisite to salvation.

I have been anticipating the pleasure of seeing the brethren East this fall, but I have been hindered.—The Lord's will be done. I have been sick the past summer, and my wife's health has been very poor.

One of my children has fits, and requires much care. I have travelled but little. I have to supply the wants of myself and family with my own hands, still the cause is precious as ever.

Conferences, Campmeetings, &c

Meeting in Brimfield, Mass.

There will be, the Lord willing, a two-days meeting in Brimfield, Mass., the 11th and 12th of Nov. A general invitation is extended to all who love our Lord Jesus Christ.

In behalf of the brethren, J. E. AINSWORTH.

Conferences.

Conference in Bellingham, Mass., to commence Nov. 3d, and continue over the Sabbath.

Also, a conference in Kingston, Mass., to commence Nov. 10th, and continue over the Sabbath.

In behalf of the brethren, J. S. WHITE.

Appointments.

It is now my purpose to be in Rochester, Lord's day, Nov. 5th, and in Milwaukee the 12th, the Lord willing. Thence, I hope to visit Indiana, if not interrupted by the sounding of the last trumpet.

On my way, I hope to be in Auburn on Wednesday evening, Nov. 1st; Seneca Falls, 2d; Canandaigua, 3d.

J. B. COOK.

Providence permitting, I will preach at Springfield, Mass., on Sunday, Nov. 12th, and in Worcester, Mass., on Sunday, Nov. 19th.

H. HEYES.

Providence permitting, the undersigned will fulfil the following appointments:

Manlius, (will Sr. Blood give the notice?) Sunday, Nov. 5th.

Deruyter, 7-10.

Homer, 12-14.

Auburn, evenings 15-17.

Seneca Falls, Sunday 19th.

Geneva, evenings 20-21.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th.

H. H. GROSS.

Business Notes.

A. Wiley—The \$4 received and book sent.

J. V. Himes—We have seen no acknowledgment of the \$30 we sent you Oct. 19th. Was it received?

J. Weston—Both you will find acknowledged.

Post-Office Address.

Bro. L. D. Mansfield, Rochester, N. Y., having located here.

Donations:

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LETTERS—L Morris J B Cook H Barringer E R Pinney J Thompson I Fancher J Weston P B Morgan J E Ainsworth.

Miscellaneous.

Miseries of London.

The following is a description of a single lane called Church Lane, in the city of London within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition:

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms, and 12 beds!—windows broken—filth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street-singers, and many thieves and prostitutes.

The Committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

FACTS ABOUT THE CHOLERA.—It has been frequently remarked that during the cholera in New York, in 1832, that there was no electricity in the atmosphere; but a correspondent of the Journal of Commerce says his records show the contrary of this, and that ten thunder storms were active here during that period. A writer in Chambers' Edinburgh Journal maintains that electrical changes are the true cause of such migratory diseases as cholera and plague; and, indeed, of all epidemics. The true remedy, therefore, is the purification of the atmosphere, and the chief object to effect this is Chlorine Gas, which is an ingredient in common salt. Whole streets and towns can be fumigated with chlorine gas as easily as single dwellings.

"In 1832, the town of Dumfries in Scotland, was affected with cholera from the 3d of September until 23d of October. At that date every street, lane and alley was fumigated with chlorine gas. Within five days the pestilence was entirely annihilated. In Edinburgh the gas was used, but rather late, and in several other towns with like effect. It was ascertained beyond a shadow of doubt, and to this fact we beg the earnest attention of our readers, and the public at large, that every house in the infected districts in which chlorine gas was used as a disinfecting agent in the cholera of 1832, enjoyed an absolute immunity from the disease, and this fact

is the great preservative against that frightful disease, and a positive proof that cholera owes its origin to electrical changes in the atmosphere.

Another very simple prevention is recommended by a medical writer, who saw much of the cholera in 1832 and 1834. The weakened state of the stomach, he says, which predisposes to cholera, is so decidedly obviated by eating freely of common salt at our meals, that it is believed that three-fourths of cases which would otherwise occur, may be prevented by this simple addition to our food. The writer recommends for an adult a small tea spoonful, three times a day, either at breakfast, dinner, tea, or supper. It may be eaten with fish, animal food, poultry, game, bread, toast, or bread and butter. This is very simple, and should be remembered if the time for using it arrives.

From the Liverpool Times, of Oct. 14.

The Cholera in England.

We regret to state that the scourge which, during the last few months, has desolated the eastern parts of Europe, spreading its ravages from Cairo to St. Petersburg, and lingering within these few weeks at Hamburgh, has at length, as anticipated, reached the shores of Great Britain. It is now officially declared by the Registrar-General that the Asiatic Cholera has appeared in the metropolis, and well-authenticated cases of the malady are reported from Sunderland, Shields, Hull, and Edinburgh. The disease made its appearance almost contemporaneously in Sunderland and in the low-lying districts below London Bridge. In both places the first cases were those of intemperate sailors, who came from Hamburgh and were attacked by the malady on the voyage. As regards Edinburgh, the origin of the disease is left in doubt.

The official report of the Registrar-General in London reported thirteen cases up to Saturday last. In Edinburgh, up to the latest report, there had been twenty-five cases, twenty of which had proved fatal. Up to Wednesday in the present week the number of cases in London is alleged to be about twenty, but a daily official report is not yet issued. The authorities in all parts of the country seem to be taking the most zealous precautions to counteract, prevent, and remedy this dreadful malady, which we earnestly hope will make but a brief visit to our shores.—The alarm is greatly diminished respecting its destructive effects amongst the great body of the people; and we trust, with the extensive arrangements made to check its progress, that the limits of its mortality will be confined to the seaport towns, and that the great manufacturing hives of industry will be spared this frightful addition to the many sufferings they have lately experienced.

The Insurrection at Vienna.

The German mail has brought tidings of another insurrection and revolution in Vienna, which has terminated, like the first, in the defeat of the military and the flight of the Emperor.—The signal for the present uprising was given by the attempts of the Government or the War Minister to remove from the capital certain regiments which had shown sympathy with the popular party. The people prevented the departure of these regiments, which finally joined them, and, for the first time in the revolutionary events of Germany, a body of soldiers were found on the side of insurrection. The Minister of War, Count Latour, has shared the fate of Count Hamberg and the two Zichys; and Vienna was in the possession of the insurgents on the 7th. The honors that have been conferred on the Ban have been revoked, and it is now to be seen whether he will act up to his asserted intentions—to replace the Emperor firmly on his

throne. His army is nearer Vienna than Pesth

HEBREWS IN EUROPE.—An important movement among the Hebrews of Europe is announced in the Jewish Chronicle. Such is the feeling of alarm felt among them in regard to the revolutions taking place that thousands have been baptized into the Catholic Church to escape from persecution, and more than one thousand from the city of Pesth, in Hungary, have resolved to emigrate to the United States. Among these are some of the most respectable Hebrew families of Europe, and in emigrating, the rich are to support the poor. The Jews have been wantonly persecuted for centuries in most parts of Europe, especially in Prussia, Russia and Austria, but nowhere more than in Hungary, where they form a numerous portion of the population. In the United States they may enjoy their wealth without robbery, and their religion without molestation.

Notices.

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!! --- and all kindreds of the earth shall wail because of him!!!"

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ROCHESTER, N. Y., NOVEMBER 18, 1848.

WHOLE NO. 256.

Original Poetry.

For the Advent Harbinger.

LINES BY AN INVALID.

The following lines were composed by a devoted sister in Christ who, for more than twenty years, has drank from the bitter cup of deep affliction. For the most of the time, owing to the nature of her afflictions, she has been shut out from all the endearing associations of kindred and friends. Her sufferings, which have been severe, she has borne with christian patience and humble resignation. And with her mind unwaveringly fixed on the hope of the Christian, she rejoices in the thralldom which has bound them for so many long and tedious years, shall delight in the complete attitude of the redeemed, and exultate in all the luxury and joy of immortal blessedness.

L. E. BATES.

Oh! nervous Headache! cheerless friend!
With whom my only comforts blend;
While twenty years are on the wane,
Thou art the same unchanging pain
That placed with an unbroken vow
Thy blighted chaplet on my brow;
While many a flower once bright and gay
From Friendship's wreath is torn away.

Insatiate Headache! at thy shrine
Bows every social joy of mine;
And at thy bidding swiftly fly
The peaceful scenes of days gone by;
While in thy cheerless train appear
The blasted hopes of former years,
With the physician's baffled skill
To mock at all my pleasures still.

Unchanging Headache! though thy power
Has blighted every social flower,
Untwined the wreath of friendship fair,
And placed the gloom and press there,—
Still may that wreath of glory bright,
Which ne'er can feel thy withering blight,
In the bright resurrection morn
Triumphantly my brow adorn.

Then perish all my dreams of yore;
Life's sunny morn beguile no more:
Let faith survey the promised land,
Where saints embodied soon will stand
And range the fields of Paradise,
Where flows the crystal stream of life,
Where blithesome music fills the air,
And palms of victory waving fair.

No blighting curse shall there annoy,
Nor fruits from life's fair tree alloy,
Whose laden boughs are bending low,
Whose healing leaves luxuriant grow,
O'ershadowing far th' golden street,
Where saints and angels mingling greet
And tune their harps in lofty strains,
On Eden's renovated plains.

Thrice blissful day! Triumphant song!—
When, robed in white, that countless throng
Shall on the heights of Sion stand,
And far survey the Promised Land;
The City, with its dazzling sheen;
The King, in all his glory seen,
Whose sceptre sways dominions o'er;
And ransomed ones, who weep no more.

HARRIET SHEPARD.

Martinsburg, N. Y.

Original Articles.

For the Advent Harbinger.

POWER OF THE BEAST TO MAKE WAR 42 MONTHS.

What character received power "to make war 42 months," even "to make war with the saints, and to overcome them?" and received power also "over all kindreds, and languages, and nations?" Answer: It was the leopard beast, to whom the dragon gave "his power; and his seat, and his great authority;" and also the dragon gave him "a mouth," and healed the "deadly wound" of "one of his heads;"—then, "all the

world wondered after the beast, and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" One general *eclat* of approval and obedience to the power of this beast, was given by all the world except those whose names were written in the book of the Lamb. It legislated, judged and executed on matters of faith and conscience in God's word, and all the world responded, Amen, and rendered servile obedience, whose names were written in the book of the beast. To close that period of 1260 years, the same beast should be led into captivity and killed with the sword. Notice this point: for it is the clue to a right understanding of the subject. This beast was not the Roman church hierarchy which took its seat upon this beast: the woman sat upon this beast, and they are two distinct characters, as much as are a horse and its rider. It is not said that the woman or mother church hierarchy had power to command the servile beast 1260 years, but it is said that the *beast* had power to make war 1260 years: therefore, in order to come to a correct understanding of the termination of the 1260 years, we must investigate the war-making power of said *beast*—how and when it was given, and how and when it was taken away from that *beast*,—not from the ecclesiastical rules of that church. The degradation and captivity of the ecclesiastical rulers of the church of Rome—Pope and cardinals—in 1798 does not touch the subject: for the *beast*—not the woman—was to be led into captivity and killed with the sword.

A brief sketch of this beast will be necessary in this place. The *body* of this beast was Grecian, not Italian or Roman, and embraced Babylon and Medo-Persia on the East, (it had a leopard's belly, bear's feet, and lion's mouth)—hence, it was the Eastern Roman empire, situated mainly in Grecia and had Constantinople for its capital; it was an additional sovereignty, yet in a joint alliance with the continuous dragonic kingdom whose seat was Rome. This Leopard Kingdom was founded by Constantine directly after his conversion to the Christian faith. The sixth head of the Roman Kingdom was in authority when John was on the Isle of Patmos (Rev. xvii. 10, and the previous five had fallen), and hence was the Imperial form of administration. That head continued from B. C. 30 to A. D. 476, when the barbarian Kingdom of the Heruli slew it, as it were, to death with the sword. The Heruli and after them the Ostrogoths held the throne and Kingdom of the Imperial Cæsars, under a *Patrician-Kingly* administration for seventy to eighty years, when they were subdued by the armies of the eastern Leopard Kingdom, sent forth under Belisarius and Narses, for and in behalf of the Roman church hierarchy. When the barbarians were entirely subdued (three horns plucked up), the Eastern government, at the solicitation of the Roman Pontiff, issued its "Pragmatic sanction" to the conquests of its generals, and established that as the *civil code of Italy*.—"In the Pragmatic sanction, Justinian restrains the military jurisdiction," and also, says Gibbon, "The Pragmatic sanction of Justinian, which restores and regulates the civil state of Italy [as it was under the Emperors, previous to the barbarian conquest], consists of twenty-seven articles." Thus the *Patrician-regal* administration (i. e. the seventh head) of the Roman Monarchy came to an end,

—and the eighth form was a restoration of one of the seven [viz: the sixth].—but, lo, the Leopard Beast was then controlled by "a mouth," i. e. by "the decisions and right judgment of his [the Pope's] venerable See." Yes, "the civil state of Italy, after the agitation of a long tempest, was fixed by a Pragmatic sanction, which the Emperor [Justinian] promulgated at the request of the Pope." The Pope and the Senate had the regulation of the general matters of government, but the execution of civil and military affairs was entrusted to a representative or Exarch of the Emperor, hence the Leopard Beast simply extended his body or dominion Westward by conquest, so as to include the Roman States—the ancient seat of the dragon or Roman Monarchy;—and then the incorporated Roman Church [incorporated into a city by the Roman laws under Constantine, about A. D. 330], was protected and supported by the Kingdom which used not its own eyes and mouth, but obeyed those of the woman. It is probable that the power of the Patrician-regal administration was broken between 540 and 546, but this head did not end and the Imperial administration restored, until the above named civil code restored and regulated the civil State of Italy; that code was made and signed August 15th, 529, and was promulgated and took effect with all possible speed. The beast which carried the woman in the wilderness was the eighth form of Roman government, yet it was one of the previous seven; so that there were only seven heads in all.

For more than 200 years the civil and military affairs of Italy were executed for the Eastern government by exarchs sent forth by that government; the first was Narses. "The throne was filled by the exarchs, the representatives in peace and war, of the Romans." The Lombards soon (about A. D. 568) invaded the north of Italy, but the immediate jurisdiction of the exarchs, which was afterwards consecrated as the patrimony of St. Peter, was central Italy; three subordinate provinces, Rome, Venice and Naples, acknowledged, both in peace and war, the supremacy of the exarchs. Finally, the Emperor became too weak to protect the ecclesiastical hierarchy, and consequently transferred those functions to another;—this was done by the express solicitation of a delegation of *Priests and Senators* sent from Rome to Constantinople by the Roman Pontiff. Some chiefs of France were persuaded to embrace the friendship of the Romans, and the passages of the Alps were delivered to the Franks by order of the Roman Emperor, and the Pope encouraged them to violate their oaths and engagements to the misbelievers, and Childebert, the great-grand-son of Clovis, was persuaded to invade Italy, but was only partially successful against the invading Lombards. About A. D. 728, the Pope entirely rejected the support of the Eastern empire, and subdued, by force of arms, the power in Italy, and "the people were anxious to place an orthodox emperor on the Eastern throne, but the Pope interfered, and the exarch was permitted to reside at Ravenna as a captive, and till the imperial coronation of Charlemagne in A. D. 800, the government of Rome and Italy was exercised in the name of the successors of Constantine." "The sovereignty of the Greek emperors was extinguished" in 728, and the sovereigns of France became the protectors of the church hierarchy by regular election

of the Greek emperor and the Roman Pontiff; but between 728 and 800, the duties of chief civil magistrate were exercised by the Popes, whose "Christian humility was not offended by the name of *Dominus*," which means Lord or Prince. The German priests, to this day, even in America, are called by the same title. Charles Martel, sovereign of France, kept back the Lombards and protected the church till 752, when "his son Pepin assumed the office of champion of the Roman church," and in 754 the Lombards swore to restore the Pope's possessions and to respect the sanctity of the Roman church.—The Lombards again made war against the Pope, who wrote to Pepin, and he again saved Rome, and the Lombards languished about twenty years. Pepin had conquered all Italy, and it of right belonged to him.

"The Greek emperor had abdicated [in favor of the French king] his right [to rule Italy], and the sword of Astolphus [Lombard king] was broken by the stronger sword of the Carolingian [French king]. Pepin had exposed his person and army in a double expedition beyond the Alps; he possessed, and might lawfully alienate, his conquests; and to the importunities of the Greeks, he piously replied, that no human consideration should tempt him to resume the gift which he had conferred on the Roman Pontiff, for the remission of his sins and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion."—Gibbon, Vol. III, p. 338.

Thus the territory and government were purchased by the Roman Pontiff. "The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter [head of their church] and Constantine [head of their kingdom—the Leopard Beast, now scarlet-colored and carrying a woman], were invested with the purple and prerogatives of the Cæsars."

The imperial sovereigns of the West and protectors of the Roman hierarchy would henceforth receive "their crown from the successors of St. Peter. The Roman church would [henceforth] acquired a zealous and respectful advocate; and under the shadow of the Carolingian [French] power, the bishop [Pontiff of Rome] might exercise, with honor and safety, the government of the city [of Rome]." One Christmas day, A. D. 800, the Pope placed the golden crown of the Cæsars on the head of the French king, Charlemagne, when the dome [of St. Peter] resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." "His coronation oath represents a promise to maintain the faith and privileges of the church. His dominion embraced France, Spain, Italy, Germany, Hungary, &c.; in short, his empire extended over nearly all the continent of Europe, and the rest implored the honor and support of his alliance, and styled him their common parent, the sole and supreme Emperor of the West; these allies were, the islands of Great Britain and Ireland, and the Christian and Gothic Kingdoms of Alphonso, confined to the mountains of Austria. The Slavonians who overspread the modern dominions of Prussia, Poland and Bohemia were partially subject to the Papal Emperor.

Thus the Little Horn (Dan. vii.) or Beast (Rev. xiii.) extended its dominion. After Charlemagne, the Pope bestowed "on the most obsequious or most liberal" of his successors, "the Imperial office of advocate of the Romish Church." By 962, much of the dominion had broken away from the Imperial rule, but Otto, of the noble race of the dukes of Saxony had re-conquered them, and forever fixed the Imperial crown in the name and nation of Germany. From that memorable era two maxims of public jurisprudence were introduced by force and ratified by

time: 1st. That the Prince who was elected in the German diet, acquired from that moment the subject kingdoms of Rome and Italy. 2d. But that he might not legally assume the titles of Emperor and Augustus, till he had received the crown from the hands of the Roman Pontiff.—Frederick III. of Austria, was the last who went to Rome to be crowned (1452);—"the superfluous honor was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican, and rest their Imperial title on the choice of the electors of Germany." The last Emperor of that empire abdicated his throne in 1806, because Napoleon in 1803-6 had made the Romano-German empire a captive, and killed it with the sword.

More anon. This sketch is absolutely necessary to arrive at correct conclusions on the subject under consideration. H. H. Gross.

New York City, Nov. 2d, 1848.

For the Advent Harbinger.

"AND THE TRUTH SHALL MAKE YOU FREE."

Our Lord, when conversing with the Jews, told them, that if they rejected him and his doctrine, they should die in their sins; but if they believed on him, they should know the truth, and it should make them free. John viii. 32. So at the present day; unbelief or error keeps us in bondage, but the truth makes us free. And nothing can be more certain than that the great mass of the believing world are in bondage to error. But why is it so? Or, in other words, why is it that the great chain of religious errors are so readily received by men? In answer to this I remark—first, that the theory or philosophy of religion is entirely perverted. And if it be true that men have perverted the philosophy of their religion, the most obscure intellect will at once discover that such a change must be to make that philosophy more in harmony with their receptive faculties.

Now what is the orthodox philosophy of religion? It is believed to be a subtle or refined agent, called the Spirit of God or the Holy Ghost, as distinct from the organization of man, as God himself, which must be infused into man—and thus coming in contact with his nature, causes him to feel, first, an overwhelming horror of conscience as an evidence of his lost condition: and second, an excessive transition to rapturous joy as an evidence of pardoning grace: hence, we do frequently hear people talk of getting religion, or experiencing religion, at some particular time and place, &c. But what is the evidence of your experiencing religion at that time? O, I had for so many days been struggling under the most awful forebodings, but at that instant I felt such an overwhelming, but unsought for, influx of joy, that I was scarcely able to contain myself. Thus I know that at that very time, while kneeling over that anxious seat, the Holy Ghost entered my heart, thus giving me the most certain pledge of my pardon, &c. Now, that such persons, under such circumstances, do get or obtain religion is no doubt true; but the subsequent life of a large portion of such, most lamentably shows, that their religion thus obtained is what James calls vain religion.

Now what is the philosophy of this way of getting religion? It is this: that the Spirit or Holy Ghost, and man, are two distinct and separate organizations, and that the Holy Ghost entering into man, and coming in contact with his receptive faculties, thus originates these antipodes of feeling.

Now is this philosophy true or false? I say, unhesitatingly, that it is false. Why then is it so readily received? Because, to receive and adopt a theory from an orthodox source, frequently saves much of the personal labor of investigating

the truth. But can so many honest and pious people have suffered themselves to be thus deceived? I answer, it is scarcely possible for men to avoid such deception, especially where such deception begins to be infused into their earliest instructions. The history of the world is but one universal demonstration of this one great truth, that, that system of philosophy which is most forcibly taught is most readily received. Hence, if you enter a Pagan community, you will find the great mass growing up into their form of religion. The same is true with regard to a Jewish or Catholic community, and no less so in a Protestant one. Where Presbyterianism is most powerfully taught, the people become Presbyterians, and the same holds good with all the isms of the age. Hence, inasmuch as all are more or less subject to extreme feelings under exciting circumstances, and inasmuch as the orthodox religious philosophy of the age is made to rest upon this independent action of the Holy Ghost, it is no more of a marvel that the people believe it, although it were false than if it were true.

But admitting the theory to be false, is it not therefore fraught with evil tendencies? I answer, the most fatal delusions of the age arise from that single error. And how is this? I answer, in the first place, that these extreme feelings are but the natural result of the exercise of the natural faculties under peculiar circumstances; and he that knows anything of human nature, must admit that the various faculties of man's nature must, under different circumstances, call forth different shades of feeling. Hence, make a man feel that he is in a dangerous condition, and it will produce in him melancholy and grief. But this state of feeling cannot always exist, but must necessarily abate as the excited organs lose strength by being overdrawn—and the opposite ones increasing in strength by resting, must as necessarily arise to overaction when they get the ascendancy.

Now if a man is made to believe that the Holy Ghost is actually located in his heart, he of course must believe he has the approbation of God.—Now, these extreme feelings just as readily pass upon men while indulging in sin as otherwise. Hence, if while indulging in sin, they are made to believe that the Holy Ghost, which will not dwell with sin, has actually come into them, they come to the conclusion that the wicked actions of theirs are not sin: therefore they continue to the day of their death to practice the most wicked and God-provoking sins, and, at last, sink into ruin, simply because they have, through this false philosophy, been made to believe, that the Spirit of God, or rather the identity of God was in their hearts.

Now let us try the professing world by the above rule, and see if it is not true. Let the reader call to mind the practice of the religious world around him, and he will see that those who arise to the highest pitch of religious ecstasy, run into the greatest extremes of worldly folly—and how is this accounted for? By the plain and simple truth that they are actuated, in both cases, by the same principle, which is purely natural excitement; the only difference being found in the circumstances which surround them.

It is on this principle, and this only, that I can see why those who believe in Christ, the Prince of Peace, run into the basest of crimes, and, at the same time, flatter themselves that what they do is all transacted by themselves and the Holy Ghost conjointly!

But it may be imagined that such spiritual men do not commit sin. But let the reader for a moment turn his eyes to flourishing churches, and the extensive revivals of religion, on the slaveholding plantations of the South, and then behold lacerated backs, manacled limbs—nay, the very image of Christ himself, chained, whipped, sawn

asunder, imprisoned—the sacred ties of parental and connubial affection disregarded by those temples of the Holy Ghost, in form of the slave-master, who has been truly converted according to his theory! But it may be thought that this slavery question is too sectional to be brought to bear upon so important a point of faith. But you cannot deny that the slave-masters and slaveholding churches have the same feeling, and to the same extent that others have who abominate slavery. And if these feelings are evidence of true religion in the one case, they are in both, and vice versa.

But let us look at the Christian, where slavery does not exist, and what do we behold? Does not cruelty and oppression stalk abroad at noon-day? and have not rivers of blood been shed in unholy strife about paltry dollars and cents? But why bring this up? Because it is well understood by all that these unholy strifes are sanctioned and urged forward by multitudes of professed Christians, who vainly suppose they are filled with the Holy Ghost! Every regiment must have its chaplain, and has more or less such Christians in its ranks! These fighting Christians (!) ask that this Holy Ghost, that is within them, may make such impressions upon them as to teach them how they may most successfully kill their brethren in the opposite army, who think they have the same spirit, and pray the same prayer!

Now one of two things must follow in the premises: either that these Holy Ghost impressions are a delusion, or slavery and war, with all their horrid and monstrous tendencies, are right. For it cannot be denied that these men receive just as positive impressions (and from the same source) to go unto the battle-field, as they do at the time of their conversion. Now, in view of these facts, I am forced to the conclusion, that the above theory is not only not true, but the most dangerous perversion of the truth that is in existence.

Think you if men were taught to make the Bible, and the Bible only, the rule of faith and practice, that it would lead them into such absurdities? I tell you, nay. But the crying evil of the day is, that Christians are taught to follow the impressions, or rather the workings of their own minds, as a first source of knowledge and evidence, and the Bible as secondary. Hence, when their impressions of mind happen to come in contact with that Book, it must yield to impressions, because they are believed to be a more certain source of knowledge than the Bible!

What then? are men to be Christians and not have the Holy Ghost? Let the book answer: that says if a man have not the spirit of Christ he is none of his; and I believe it. Now what is it to have the spirit of Christ? It is in the answer to this question that the great error is involved.

Now suppose I were to say of your son, he has the spirit of his father, would any one understand me to say that you had an independent organized spirit, and that you had transferred that to him? By no means. What then? Why all would alike understand me to say, that the son had a spirit like his father—i. e. governed by the same principle of action, or the same rules that the father is governed by. If I were to say of you that you had the spirit of Napoleon, how would I be understood? Would there be any difficulty in understanding me? None at all: all would understand me to say of you, that you are a man of the same habits and character of Napoleon: just so I understand the Bible position of the disciple having the spirit of Christ. It is that he be governed by the same rule of action by which Christ would be governed under like circumstances, and that rule or spirit would be perfect submission to the will of God.

But was not the spirit which God promised to send into the world, to be an instructor, by leading them into the truth? Most assuredly. How

then is this done? Answer: When this Spirit first appeared, on the day of Pentecost, it convinced some three thousand, not by entering into their hearts and causing certain feelings or impressions, but by appearing in a visible form and resting, not in the hearts but on the heads of the twelve, thus convincing them that Joel spoke the truth when he prophesied of this thing—and also that Christ had arisen from the dead, and had ascended to the Father, and had sent upon them the spirit as he had promised. But it was the preaching of Peter and the other disciples that converted the unbelievers on that occasion. But did not many others, even after that, receive the Holy Ghost? Most assuredly. But what was the design and the effect of this? In the first place the design could not have been to convert them, because in every instance it was bestowed on such as had previously been converted—and in every instance where they did receive it, the effect was the same as upon the twelve—it enabled them to speak with tongues.

Now let it be remembered that in Christ's last charge to the twelve, he directed them to go and preach the gospel to every creature, but they must tarry in Jerusalem until they received power from on high. Power to do what? To preach the gospel to every creature. Did they not have this power before they received the Holy Ghost? They did not. Why? Because they were all Galileans and could speak but the one language. But they and all who subsequently received the Holy Ghost, were by it enabled to speak other languages—consequently could preach the glad tidings to all men; and this is the manifest design of the Holy Ghost, and not as the modern philosophy teaches, to convert sinners, &c.; the power of truth does this work.

J. P. JACOBS.

Elyria, O., October 29th, 1848.

The evil which Bro. Jacobs aims to correct is very great; but there is danger, while he endeavors to shun it, of his running into another equally hurtful error, viz: that there is no communication of God's Spirit separate from the Word. We are plainly told in the Word, the Bible, that God will give his Spirit to those who ask for it. Let us not be so eager to abandon error, as to forsake a vital truth of revelation.—

EDITOR.

For the Advent Harbinger.

TWO-HORNED BEAST.

In the Herald, of the 23d ult., I find an article from the pen of Bro. Hersey, headed, "The Fourth Kingdom upon Earth," in the perusal of which I have been much edified. I find however a difficulty in harmonizing his views relative to the Two-Horned Beast being "*Republicanism*," either with the sure "word" or the facts of the case. He assumes, and I think correctly, that the Two-Horned Beast must have come up since the expiration of the 1260 years, or 42 months, the time allotted to the Papal head, that that period closed about 1798, and that neither Bonaparte nor his government constituted the Two-Horned Beast; consequently, the only time for its rise and development must be that intervening between that period and the judgment. Thus far I think we are agreed. For brevity's sake, I will state my exceptions, in the form of questions and answers:

Question.—What power was it that restored order and harmony to the broken fragments of the fourth, or Roman kingdom, at the downfall of Napoleon?

Answer.—The European Alliance, and not republicanism.

Ques.—Was not that Alliance composed of

emperors, kings, &c., who were all opposed to republicanism?

Ans.—It was.

Ques.—Was it not for the purpose of suppressing the spirit of republicanism, then pervading Europe, that materially aided in bringing into existence the treaty called the Holy Alliance?

Ans.—It was.

Ques.—Has not Europe been governed, and also the world, to a very great extent, by that power since it sprang into existence in 1814–15?

Ans.—Certainly.

Ques.—Does not that Alliance still exist, in spite of republicanism? and does it not still hold in check the angry nations of Europe?

Ans.—Recent events will justify me in saying that it does.

Ques.—What power was it that did restore the Papacy, or 42 month beast, after it had been carried into captivity and killed by the sword (by Bonaparte) and caused it to live again?

Ans.—The European Alliance, and not republicanism.

Ques.—Has republicanism exercised all the power over the kings of the earth, and all kindreds, and tongues, and nations, as did imperial or Papal Rome?

Ans.—Republicanism, within the last 60 years, has risen twice in its strength, and the efforts it has made for the attainment of this power, has cast down many thrones and caused the powers that be to shake to their very centre: but that it has attained this supremacy I must deny.

Therefore if Bro. H. and others who have taken similar grounds, are correct, instead of our now looking for the immediate appearing of our long absent Lord, we should look for the establishment of a great republican government—exercising over the nations of earth equal or superior power to that of the Papacy, or 42 month beast, in the days of its strength, which thing can never be done. The time and forms of governments, meted out by the God of heaven, in the sure word, are all in the past. Nothing more remains but the coming of Christ to dash them to pieces, and establish his own glorious everlasting kingdom, which will grind them to powder, fill the whole earth and stand for ever.

Bro. Weethes's articles, published in the Herald, relative to the Two-Horned Beast being the German empire, under the emperors, I think is also very defective. One or two points I will briefly notice. He assumes, and I think correctly, that the Two-Horned Beast is the eighth head which manifestly is to continue till the end of the world. After all his arguments, he entirely failed of extending it beyond the events of 1814–15. Since which time he leaves the beast without a head, or the fourth kingdom without any form of government, instead of his beast continuing till, and carrying the harlot woman to the judgment, as the prophecy clearly contemplates: it was destroyed over thirty years ago. P. ALLING.

Norwalk, O., Oct. 17th, 1848.

For the Advent Harbinger.

A GOSPEL MINISTRY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. ii. 15.

And whatsoever ye do, do it heartily, as to the Lord and not unto men.—Col. iii. 23.

Seek that honor which cometh from God only.—John v. 44.

Whose praise is not of men, but of God.—Rom. ii. 29.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves.—2 Cor. x. 12.

For not he that commendeth himself is approved, but whom the Lord commendeth.—ver. 18.

We speak not as pleasing men, but God, which trieth our hearts.—1 Thess. ii. 4.

Nor of men sought we glory.—ver. 6.

For if I yet seek to please men, I should not be the servant of Christ.—Gal. i. 10.

Neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.—1 Thess. ii. 5.

And the servants of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (margin, forbearing), in meekness instructing those that oppose themselves.—2 Tim. ii. 24-25.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. iv. 12.

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.—Titus ii. 7.

Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre—a lover of good men, sober, just, holy, temperate.—Titus i. 7, 8.

Blessed is that servant whom the Lord, when he cometh, shall find giving meat to the household in due season.—Matt. xxiv. 45, 46.

L. E. BATES.

Syracuse, N. Y., Nov. 2d, 1848.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 18, 1848.

NOTICE.—The Church in SPRINGFIELD, MASS., wish to give notice that their place of meeting in future will be at the Concert Room in Foote's new building, corner of Main and State streets, every Lord's day and evening.

REQUESTS.—Bro. J. B. Cook is solicited to call and spend Lord's day with the brethren in Springfield, Mass., on his return East.

Also, Bro. Litch, if he can make it in his way, and spend a few days with us, at an early date, and give a course of lectures.

If the above requests can be complied with, let them address me through P. O.

RANDOLPH E. LADD.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

8. *Prophetic numbers.* The prophetic numbers constitute a part of the Bible, and are designed to instruct us relative to the time of the occurrence of those events to which they reach. The word of the Lord, the most exact fulfilment of prophecy, and the united opinion of the best expositors of the Bible of every age and sect, justify the conclusion that in symbolic prophecy a day stands for a year. Hence the 2300 days in Dan. viii. 14 mean so many years. The 1290 and the 1335 days in Dan. xii. are to be understood, the one to mean 1290 and the other 1335 years. Also the prophetic numbers in the 7th of Daniel, and in the Apocalypse, are to be interpreted, a day for a year.

These numbers measure the time from certain events to certain other events, the last of which will be the appearing of Christ, the resurrection of the just, cleansing the sanctuary, and setting up the Kingdom of God under the whole heavens. The 2300, and the 1335 days, or years, reach to these glorious events.

Admitting (which cannot, we think, be disputed) that the 70 weeks (Dan. ix. 24) are a part of the 2300 days, of the previous chapter, and that the first 483 of them reached to the commencement of Christ's public ministry, when he began to be about thirty years of age" (Luko iii. 23), then it is posi-

tively proved, that the sanctuary will be cleansed at the expiration of 1847 years from the birth of Christ, as the following figures demonstrate:

From the going forth of the commandment, to the Messiah, the Prince (Dan. ix. 25), or, his anointing, at his baptism,	483
From the birth of Christ to the same time, when he was "about 30 years old,"	30
Leaving, for the date of the going forth of — the commandment,	B. C. 453
Now, from the	2300
take the	453

and the remainder is 1847, the number of years from the birth of Christ, for the termination of 2300 days, when the sanctuary will be cleansed.

The 1335 days (Dan. xii.) reach to the end, and, as a matter of course, terminate with the 2300, 1847 years from the birth of Christ. To find the number of years from his birth to when the 1335 commenced, we must from

	1847
take	1335
and we have, for the date of the commence-	
ment of the 1335 years,	512
To which add	1335

and we have 1847 the number of years from the birth of Christ to when Daniel will stand in his "lot, at the end of the days." (Dan. xii. 13.)

This testimony appears to bring us to a very definite conclusion, relative to the time of the Advent: and indeed this would be the case, if we could determine with certainty the true date of the commencement of the prophetic numbers; but this cannot, or rather, has not yet been done. As with the time of the commencement of every one of the prophetic numbers, so it is with the birth of Christ: a few years of uncertainty exists around each. But there is no more uncertainty about the meaning of the prophetic numbers, the number of years they represent, and the important events at which they end, than there is about the fact that Christ was actually born in a stable, in Bethlehem, and that he is the Son of God. Faith, positively takes hold of the evidences which prove that the Son of God was born about 1847 years ago. But, because we cannot positively determine the month nor year of his birth, we do not therefore reject the Son of God; nor do we charge others with having no faith in him, because they cannot tell the precise year. It is so with the prophetic numbers: because we cannot tell, positively, the precise year of their termination, we do not necessarily conclude that they should be passed by as useless, or as being above our comprehension. No, they aid in proving to us, beyond all contradiction, that the Lord will come again; that his coming will be witnessed at or near the end of 1847 years from the birth of Christ; and that those years terminate about this time. This conclusion is in perfect harmony with the nature of the whole divine testimony in the case, as every informed mind knows; and of course most admirably sustains the Bible position, "When ye shall see all these things, know that he is nigh, even at the door."

All who understand this subject know very well that there is a dispute of several years, among the best chronologists, relative to the commencement of every one of the prophetic numbers; consequently, there must be the same chance for dispute about the time of their termination. But some think that this difficulty is all obviated, when once it is correctly ascertained when the Savior was born, or when our A. D. commenced. This knowledge, they take it for granted, those possessed who first settled the time of the Savior's birth. But would they be informed on this matter, they would see that the same uncertainty is thrown around the birth of Christ as there is about the commencement of all the prophetic numbers.

Relative to the month and day of Christ's birth,

there is no positive certainty, as the following testimony will show:

"Clemens Alexandrinus reckons from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affix the latter to the 25th of the month Pachon. Now, in that year in which Christ was born, the month Pachon commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.—*Encyc. Rel. Knowl., art. Christmas.*

The learned Clemens, or Clement of Alexandria "was born about A. D. 217," and of course possessed all the means, which any one could afterwards have, of determining the month and day of the nativity of Christ—and if he could not do it accurately in that early day, certainly it could not be done hundreds of years after.

On the year of the nativity of Christ, the Christian Epoch, or commencement of the Christian Era, we give the following testimony, from an old "Dictionary of Arts and Sciences," published by a Society of Gentlemen, in London, A. D. 1764. Under the head Epochs, it is said:

"EPOCHS OF CHRIST.—The Christian world generally reckoned from the epocha of the creation, the building of Rome, the consul's register, or the emperor's reign, till about 500 years after Christ, when the epocha of the nativity of our blessed Lord was introduced by Dionysius Exiguus. He began his account from the conception or incarnation properly called Lady-day. Most countries in Europe, however, at present reckon from the first of January next following, except the court of Rome, where the epocha of the incarnation still obtains for the date of their bulls and briefs. But here we are to observe, that there are different opinions touching the year of our Savior's birth. Capellus and Kepler fix it about the 748th year from the building of Rome. Decker and Petavius place the incarnation in the 749th of Rome. Scaliger and Vossius make it fall on the 751st of Rome. Dionysius Exiguus, Bede, &c. fix the birth of our Savior to the year 751 of Rome; the diversity of these opinions proceeding from the difficulty of fixing Herod the Great's death, who, as is evident from the evangelists, was living at our Savior's birth, the taxation of Cyrenius, at the time of our Savior's beginning his ministry.—But let this be as it will, it is generally agreed, that as to computation and use, the common epocha is to be followed, which places the birth of Christ in the 4713th of the Julian period, although the true birth rather corresponds with the 4711th of the same period."

From this and other testimony we learn that the Christian Era was not brought into use, until the commencement of the sixth century, and that when it was first introduced, a difference of three or four years existed among chronologists, relative to the year of its commencement. That difference has never been harmonized. Hence it is impossible to determine with positive certainty on what year of the vulgar era the true A. D. 1847 will fall.

Finally, after a careful and impartial review of this very important question, we are immovably, we think, confirmed in the conviction that, with other testimony, the prophetic numbers infallibly prove that the coming of the Son of Man in the clouds of heaven, with power and great glory, is NIGH, EVEN AT THE DOOR. Such is the nature of the evidence in the case, that we felt and actually were justified in looking for this glorious event in 1843; we had stronger reason to look for it in '44; and stronger in '45; stronger still in '46; yet stronger in '47; and now in '48 should we hourly look for

it, stronger than ever before; and should it be delayed till '49 or '50, we doubtless will have stronger reasons to momentarily look for it than at any former time, and so on until our Lord shall come. But our faith, our unwavering faith, does not suffer us to put off this stupendous event. The next moment, our long absent Lord and King may come. O then, let us all see that we are ready to meet him at a time most unexpected: for, in such an hour as ye think not, the Son of Man cometh.

THAT CONTROVERSY.

What about it? "Why, it has become so unpleasant, I want to hear no more on the matter.—I have thought sometimes I would abandon all the Advent papers, just on account of there being so much controversy in them. I wish they could be kept entirely free from such matter."

Not too fast. Pause a moment, and look at the case candidly. You once loved controversy; and you bless God that the subjects pertaining to your precious faith and blessed hope were investigated; and you prized those papers very highly that were open and free to examine them. If controversy was once such a delight to you, how happens it, that you disrelish it now?

"Well, I know that controversy was once a great blessing to me, and thousands more, who, through it, were enlightened on the advent; but it is so different now, and appears so much like *quarreling*, that I have thought perhaps we have had all the controversy necessary, have got *all* the light God's word can afford, and that any attempt to advance in knowledge any further than we have already, is wrong. Indeed, I have thought that this disrelish for controversy has arisen from the consideration that it is not right to meddle with these new questions that have come up among us."

Hold again, a moment, and we will try and set you right on this matter. It is not the *investigation* of these new questions that produces the evils of which you speak, but the *spirit* and *manner* in which the controversy is conducted. A spirit of selfishness, impatience and severity, has been too apparent in this investigation. This is wrong; and is the cause why the affair looks like a quarrel, and is so unpleasant to you. In Paul's day, "some preached Christ through envy and strife." Certainly, this looked as much like quarreling as any of the controversies of this day can; and what did Paul say on this unpleasant matter? Did he tell them to preach Christ no more? No; but he thanked God that Christ was preached. So we should not reject any portion of the doctrine of Christ, nor desire to hear no more investigation on it, because some of the disputants in the controversy have manifested a wrong spirit. We should never make a good cause responsible for the errors of its *friends*, and especially of its *enemies*. If so, every good cause would be sunk into disrepute. But those do this very thing, who turn away from a subject because some who may be investigating it are actuated by a wrong spirit.

"Search the Scriptures"—"Add" to your christian graces "*knowledge*," and "*abound*"—and "*Occupy till I come*,"—are requirements which can not be neglected, without incurring the displeasure of the Lord, and they cannot be complied with, so long as we refuse to further investigate the doctrines of the Bible, or deny others the privilege.

It has been one continued scene of controversy between truth and error, from the Garden of Eden down to the present moment; and the uncompromising war will continue to rage with increased zeal, until the victory turns on the side of truth at the coming of the Lord. The controversy was not stopped by the Great Teacher, or his inspired pupils,

because the enemies, or even some of the friends, of the truth manifested a wrong spirit in conducting it. Had the continuance of the controversy been made to depend on the good spirit of the disputants, it would have ended long since, and error would have triumphed. Misrepresentation, slander, a captious and wrangling spirit, are among the best arguments of the enemy, in opposing the truth; and he never uses them with better success than when in the hands of an approved minister or child of Jesus. He well knows that, when he can fire their heads, and train their tongues, and guide their pens, in this work, to his liking, he will, for a while, bring the precious truths he wishes to put down, into disrepute. It is a matter of but little consequence with him, whether he can induce both or but one of the parties to use his weapons; for he well knows that, if but one wield them, while the other uses the sword of the Spirit, the great mass will look on the combat as unholy, and consequently will be prejudiced against the truth.

Suffer not yourself to be deceived in these important matters. Continue to search for truth as for hid treasures,—and limit your investigations only by the length, the breadth, the depth and the height of the Bible, the revelation of God to fallen and lost man. Encourage the spirit and work of friendly controversy. But discountenance, rebuke, and shun an unkind spirit, wherever you see it. Be careful to discern between him who uses unlawful or carnal weapons, and him who wields the sword of the Spirit. In no case, leave the field to the enemy—but stand your ground, on the rock of truth, like a good soldier of Jesus, willing to suffer reproach for his sake, or even death, and when he shall appear he will bid you a hearty welcome to the unfading joys of his glorious and everlasting kingdom.

STATE OF RELIGION.

The state of religion in general is dull; revival and revival influences there are, but these are exceptions to the general rule. Such seems to be the apathy of the mass of minds on the subject of religion, that the common means of grace, such as were in former years so wondrously successful, do not arrest their attention. Churches and societies grow cold, freeze and die in the very midst of the same measure and instrumentalities by which the world was in other days turned upside down. Why is this? Has the Gospel of Christ lost its power, the sword of the Spirit its edge, or the trumpet its certain sound? No; but the Church, the external church, has lost her power; she has lowered the standard of holiness, has become too compromising and worldly in her spirit and policy. There is too close an alliance with the world—too much *pride*, *covetousness* and *unbelief*. She must arise and shake herself from the dust, and be clothed with the beautiful garments of holiness, and keep herself unspotted from the world. She must purge herself of the dead carcasses which lie by thousands in her streets.

It is useless to talk about any thing like revivals—deep and lasting—while the world with all its abominations is smuggled in the church. Spiritual Israel can no more stand before her enemies while the accursed thing is in her midst, than the Jews could in the days of Joshua. As christian churches, we must all take higher ground, or become lifeless, if not extinct. I look not for another general revival without a sifting first—"the time is come that judgment must begin at the house of God." It is not enough to pass resolutions, to *pray*, and *preach*, and *write* against Slavery, War, Freemasonry or Intemperance; the whole spirit and practice must be conformed to the Spirit of Jesus Christ. Sin, as sin, *all sin*, whether organized or unorganized, popular or unpopular, must be put away. Sinners must be excluded from fellowship in the churches of Christ. Whenever the churches bear a united, practical, and faithful testimony against all sin, doing it from a principle of faith and love, then let Zion lift up her head, "for the time to favor her, yea, the set time will have come."—*Religious Telescope*.

This is a true description of the present lament-

able condition of the church: she is full of *pride*, *covetousness*, and *unbelief*." But is there just cause to hope that her condition will ever be any better? We think not.

1. Because it is *unreasonable* to expect it. When *gangrene* has taken deep hold upon the whole body, it is more reasonable to suppose it will soon die, than to think that it will again become healthful.—So with the church: she is full of moral corruption, and has not the power to purge it out: she must, therefore, sink under her pollution.

2. All *analogy* in the case forbids the expectation. No bodies, religious, moral or political, when once they have become generally corrupt, have ever purified themselves; but they have fallen in their corruption. The history of the church and of the world, justifies this declaration. The present church is generally corrupt: hence, reasoning from *all* analogy in the case, she will inevitably fall in her corruption.

3. The Bible warrants no such expectation; but it teaches us that, in the "last days," the Church will love pleasure more than God; will have a form of godliness, but deny the power; will not endure sound doctrine, but will depart from the truth, and turn unto fables. (2 Tim. iii. & iv.) Consequently, there is no hope of her ever becoming pure.

May the living members in this corrupt body, save themselves from the danger to which they are momentarily exposed, by coming out from among them, as the warning voice of mercy commands. (2 Cor. vi. 17, 18.)

IS THE ADVENT NEAR?

Numerous and the most infallible evidences prove that it is very near. On this important question there is no material if any disagreement among us.

If the advent is near, then it is absolutely certain that the Church, or religious world, is deeply corrupt; for her corruption is made a prominent sign in the last days, of the coming of the Lord being near. This, no believer in the Advent near, will dispute.

Well, what is our duty in reference to this corrupt Church? Shall we expose one, two, a part, or *all* her errors? *All*; and reason and revelation, we believe, justify the conclusion—and, moreover, call upon us, to come out from among them, and set them an example of faith and purity.

How any one can hold that the advent is near, and at the same time retain a standing with a corrupt Church, or neglect to point out its corruptions, and be consistent with his profession, or act according to the letter and spirit of the gospel, we cannot tell. Perhaps they have not looked into the matter carefully. Will they do it?

For the Proposed Pamphlets.

REMITTANCES.	
Previous remittances	\$47.75
Hannah Baldwin, Malta, N. Y.	1.00
A. A. Babcock, Albion, Mich.	5.00
PLEDGES.	
R. Oliphant, Oswego, N. Y.	2.00

THAT LETTER.—We think it unnecessary to copy that letter,—as Bro. I. requests. All that is necessary in the case is to have it published in the paper which exerted the influence the letter is designed to counteract. This was Bro. Cook's opinion when here. We are glad the church has spoken on the subject. Bro. C. may have been severe, and we think he has, in some of his communications, and doubtless has erred in some points of his former belief, may still entertain some incorrect views (and who is there among us, or elsewhere, of whom the same may not justly be said?); but, for these things, shall he be cast off? If so, who among us can stand? *Not one!* No, these things should never be named

by disputants, for they have nothing to do in determining what is, and what is not truth.

How easy a matter it is for Christians to adjust all their personal differences, when they have a *disposition* to do it. But when this principle is wanting, all they do in the matter only seems to widen the breach between them. It would be well for us all, in these trying times, often to enter our closets, and there refresh our minds with some of the first principles of godliness, such as, "*Love worketh no ill*" "*Speak evil of no man*"—"Love your enemies"—"*See that ye love one another with a pure heart, fervently,*" and their kindred doctrines.

To Correspondents.

C. P. Flint—Such individual accounts are not calculated for *general benefit*.

T.—If you are innocent, which we have no reason to doubt, trust in God and do your duty, and all will come out right soon. If you have done wrong (we know not that you have), be free in acknowledging the same, and God will be for you. The same we say to the opposite party. We have no correct knowledge of the case, we therefore can speak freely to both.

A good way for brethren to settle their difficulties is, for each to acknowledge all he in conscience can, and ask as little as possible from the other—leave a great deal of the corrosive commodity entirely out of the account—cast the mantle of charity over each other's imperfections and mistakes, and then love as brethren for whom Christ has died.

N. M. C.—We presume it will be acceptable and beneficial. It may however be wisdom to publish it first in the Harbinger, then it could be revised.

H. B.—The notice is unnecessary: "a man's gift maketh room for him."

Correspondence.

Words of the Psalmist.

The Psalmist says (Ps. xxxvii.), "Depart from evil and do good, and dwell for evermore." The apostle John expresses the same idea: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." What a glorious prospect has the Christian to induce him to faithfulness—"For Jehovah loveth justice, and forsaketh not his saints—they are preserved forever; but the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein forever. Jehovah regardeth the days of the upright, and their inheritance shall be forever; they shall not be disappointed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs. They shall consume; into smoke shall they consume away. For such as are blessed by him shall inherit the earth: and they who are cursed by him shall be cut off."

From this Psalm we may learn several things:—The inheritance of the saints is to be everlasting, and they are to reign on earth, and inherit the land, and dwell therein forever. This does not take place in mortality; therefore, it will be fulfilled in immortality, or at the appearing and kingdom of Christ.—The wicked are to be cut off, perish, consume, into smoke shall they consume away. This cannot be fulfilled until all men are rewarded according to their works.

I believe, in general, the hope of the religionists of these parts is something like this: at death our immortal spirit, or soul, will be disenthralled from this cumbrous clay and have an inheritance in the skies. Judge ye whether this is a Bible hope or not.

DAVID JOHNSON.

Collins Centre, N. Y., Oct. 18th, 1848.

From Bro. R. R. York.

BRO. JOSEPH:—Once more I am permitted to communicate to you a few of the feelings of my heart in these last days of peril. O it is a delightful privilege to comfort one another with the words of truth that the Lord has placed before us in his holy word! I think I feel to praise the Lord, that I am permitted to learn of him, in regard to his great purpose of restoring, "all things spoken of by the mouth of all his holy prophets since the world began." I often think of the language of the poet as thus expressed:

"Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?"

To God be all the glory for this, as well as for every blessing I enjoy. I meet with many trials from day to day, which sometimes seem, at least, to almost discourage me; but I am trying to seek that grace that is sufficient for us all, in every time of need. If I ask this in faith, I have the promise that I shall receive. This is enough! Amen.

I often think of you, and my desire and prayer is that you may maintain the spirit of our blessed Master in all your labors. Love your enemies, and pray for those that despitefully use you and persecute you. Be faithful, and soon you will receive a crown of glory that fadeth not away.

I am astonished to find how much dependence some honest souls put upon their creed and articles of faith. They think if I do not join some sect, subscribe to some church covenant, that I am in a great error. Recently I have had considerable experience in this matter. Now why is this? If I walk as God requires in his holy word, is it not enough? "As many as walk according to this rule, peace be on them," is the teaching of one who spoke as the Holy Spirit dictated. I think I shall not be ashamed when called to meet my Judge, if I go no farther than he requires. Am I not right, brother? (Yes.—EDITOR.)

Pray for me and for all till prayer is turned to praise in the kingdom of God.

Your brother in hope, R. R. YORK.
North Yarmouth, Me., Oct. 31st, 1848.

From Bro. D. M. Shepard.

DEAR BRO. MARSH:—I have long felt a desire that some means were in my possession, to scatter a little light on the subject of our glorious hope, among the people of this neighborhood; but all I could do was, to hand the Harbinger to here and there an individual, with sometimes a few words of conversation, which I believe has always been well received, yet no one seems to have eyes to see the truth. The old stereotyped doctrines of the world's conversion, "Death the gate to endless joy"—the eternal consciousness torment of the wicked, and kindred doctrines, constitute the faith of the mass of professing Christians.

I have no one with whom to take sweet counsel concerning our glorious hope; and were it not for the weekly visits of the Harbinger, I fear my faith would sometimes waver, even with my Bible in my hand. Not that there is any lack in the Bible, but the truths on different subjects lie scattered through the whole; and when it is embodied on any subject, it brings it to bear on the mind with more force than when picked up here and there in the Bible. From this consideration, I have often thought that if some of the subjects in the Harbinger, which come to us in a series of articles, were embodied in pamphlet form, they would be a means of more good—and I rejoice on seeing, in my last Harbinger, the communication of Brn. Miller and Catlin on the subject. I immediately thought within myself I would do some-

thing to scatter the light of truth, although my means are limited. I am so far away that I will not pledge myself, but I think you may look out for about \$5 some time between this and the first of January.

Yours in the blessed hope,
D. M. SHEPARD.
Collinsville, Ill., Oct. 16th, 1848.

From Bro. S. L. Robinson.

DEAR BRO. MARSH:—I rejoice to hear from you and the dear brethren and sisters scattered over the enemy's territory (now) from week to week. I read their epistles with great delight, as well as every article impressed on the pages of your sheet. When you and they are in prosperity, I rejoice—but when in adversity, then I mourn.

I find new truths in the Harbinger from week to week, and the very truths too, I most desire. Tho' I am deprived of hearing from the mouth of the living preacher, yet I feel to hope and go forward—yea, to hope ever, even to the end.

When you began publishing against Church organizations, I was fearful that you would hurt yourself and the already bleeding cause of our coming Lord; but by reading both sides of the question, I very soon saw that you were on the safe side of the matter: hence I now see that Church organizations and resolves, &c., partake largely of Charles Beecher's sectarian thumb-screws and hand-cuffs, which are so effectually used by the Mother of harlots; therefore let me say to you, Bro. M., go fearlessly onward, and show the house of Jacob their sins, and God will bless you in your labors of love, and crown you his at the last in his glorious kingdom on the New Earth. Trust in God and all is safe. This I know by happy experience; for when I was hungering for the bread of Canaan, and groping in darkness last fall for the light developed in Advent papers, God moved Bro. M. to send me the Advent Harbinger. And last spring, when cast off by my former brethren, and branded by some of them, "A crazy Millerite," &c., and was about breaking up house-keeping and to be far separated from my little family, because of my pecuniary embarrassments, God opened the heart of good brother C. P. Thorn, to give me the occupancy of a part of his house, rent free. And when I was in want of more light on the end of the wicked, an unknown brother sent me Bro. Storrs' Six Sermons, and another sent me Bro. Cook's True Source of Immortality, which were thoroughly read. I saw that the weight of Bible evidence was in favor of the utter and eternal destruction of all the enemies of God. Amen!

Will Bro. Marsh permit me, through the Harbinger, to say for the satisfaction of some three or four brethren, who have aided me a little, to papers and books, &c., and of late to \$5 in money, that in the year 1838, I overworked myself on a new lot of land, and was confined to the house for the most part of that year—and in the winter following I was taken more violently with bilious cholera, inflammation of the lungs, followed with three turns of profuse bleeding from my lungs, and was brought near the grave. In this very exhausted state I was confined to my bed for near two whole years (with my constitution completely broken by disease, together with over doses of calomel and opium—the effects of an unskillful physician), with almost total loss of voice, and afflicted with the most distressing dispeptic symptoms and liver complaints, very nervous, and, of course, very irritable. In this very feeble state of health, I have lived for near eight years. I do not speak by way of complaint, but I may state matters of fact. But by the help of God I continue to this day. My house and land, cattle and sheep, soon went from me, and one thing after another, even to my last cow. Then I had little left me but a help-

less family of children. Since the above date I have passed through almost every variety of affliction. I have buried four beloved daughters, two of which were about grown up to womanhood. And last, but not least of all, I have been brought into great perils by false brethren. I can say, with the lamenting prophet, "I am a man that has seen affliction by the rod of his wrath." But the assurance that our afflictions here shall work out for us a far more exceeding weight of glory, has many times buoyed up my soul; and although my frail bark has been driven hither and thither, by the raging, foaming, dashing waves of the sea of life, yet my faith in God has not been shaken. Nay, it has only made me cling the closer to my Life-preserver, viz: God and his precious word.

I wish to acknowledge, for the honor of God and his cause, my indebtedness, through the Harbinger, to an unknown brother, from whom I have recently received a great favor. Very dear brother, believing that you might be glad to know what had become of your money, I hereby acknowledge the receipt of your very kind letter, without date or signature, containing a five dollar bill on the State bank of Indiana. The letter was mailed at Pittsburgh, Pa., May 21st. On beholding the contents of your letter, I humbled myself before God in thankful acknowledgments for his great mercy to me. Language was inadequate to express the emotions of my heart. My prayer to God is, that he will bless you with an abundance of the good things of this world, and at the last give you an abundant entrance into his everlasting kingdom, on the New Earth. God must have watched over the letter and its contents for five months, while it was passing through many different hands, and traversing the Western country from Pittsburgh to Illinois, and so on to Strykersville, N. Y. (Let it be remembered that my place of address is Strykersville, Wyoming county, N. Y. It was a mistake in my letter of April 16th, made by the printer or editor, who attached Illinois to my letter instead of New York.) I most fondly hope that I may very soon greet you by the hand in the kingdom of our Father, where I never more say that I am sick, or need the assistance of dear brethren to keep this frail dying body from suffering.

Dear brethren, mark well this fact: the body of Adventists are composed of members from every religious sect; therefore it would be very strange did we all agree on every point of doctrine. The only way, then, to come to a unity of the faith, is to discuss all points of difference, but by all means let it be done in a spirit of kindness and brotherly love.—Don't let us thrust at each other with unkind words, or witty speeches. This is not right, for we are all brethren. Let us put away from among us all malice, anger, and strife with evil speaking and writing, and be at peace among ourselves, and the very God of peace will wholly sanctify us. We all have learned that the only way to gain a dissenting brother, is by gentle words and sound arguments; therefore let these be our only weapons of defence.

Yours in hope of eternal life when the enemies of God are all cut off from the land of the living,

STEPHEN L. ROBINSON.

Strykersville, N. Y., Oct. 29th, 1848.

Bro. H. D. Goodenough, Copenhagen, N. Y., Oct. 24th, 1848, writes:

DEAR BRO. MARSH:—I feel an ardent desire for the continuance of the Harbinger, believing it stands for the defence of truth, and is a beacon light to the household at the present time. The Lord help you, dear brother, to feel with Paul, "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." I hope the voice of God may be heard through its columns. Stand fast in the liberty where with Christ has made you free. I confess to all men my faith in the freedom of Christ's house, untrammelled and unfettered, in the free investigation of

Bible truth, life and death not excepted. Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

Bro. S. Marsh, Cobourg, C. W., Oct. 31st, 1848 writes:

There are a few in Cobourg that are still trying to endure to the end; and, for my part, I have for some time felt like the importunate widow—but thank God, he will soon, very soon, vindicate his elect and give them the kingdom! O glorious hope!

We tried hard to obtain a house of the sects for Bro. Litch to lecture in, but we had not their mark or name, therefore we could not buy nor sell among them. I pray God to have mercy on them. I know this, that the Judge of all the earth will do right.

I tremble for some that are professedly looking for the Lord. O who is he that is ruled by perfect love to God and his church? I awfully fear there are but few!

Your brother, hastening, day and night, unto the Day of God.

Bro. D. R. Read, Hannibal N. Y., Oct. 23d, 1848, writes:

DEAR BRO. MARSH:—The Harbinger is truly a source of comfort and instruction to me, being, aside from the Bible, the only second advent companion I have. It cheers my heart from week to week, advocating, as I believe it does, the plain, simple, Bible truth, in love. I love to see things called by their right names, be they never so unpopular or displeasing to a wicked world or apostate church, or in collision with my own former or present views and opinions. What will it avail if we hold to doctrines contrary to the Bible, simply because we dislike to give up our opinions, or find ourselves mistaken? I can say, with all my heart, let God be true, though all men thereby be liars.

That God will sustain, guide and bless you in your work, is the wish of your unworthy brother.

Obituary.

"Them which sleep in Jesus will God bring with him."

FELL asleep in Jesus, at Ballston Spa. N. Y., on Friday, Oct. 27th, 1848, CHARITY, wife of G. N. GALE, aged 44 years. A mournful duty it is of mine to record the death of our dear sister; by which event an affectionate husband is become a widower, and four children motherless. I arrived at Ballston the day after she died, and she was interred on the Sabbath following. Bro. J. Gardiner preached the funeral sermon, taking for his text Mal. 3: 16, 17. In the evening the writer spoke in the District school house. The congregation at both times were large and attentive; solemnity seemed the pervading feeling, and I remember not to have witnessed the slightest breach of decorum by a single adult person. I think the word took effect. Bro. Gale is sensibly affected by the death of his estimable wife. Her disease was consumption, and she had been failing for above a year. Her absence is deeply and keenly felt. May God be his support in his affliction. The writer can truly say, that no similar occasion ever affected him so much, save the death of his own companion. The artless countenances of the younger children—too young to realize their motherless situation—kindled reflections and feelings not easily spoken, but heart-melting to the subject of them. My acquaintance with the deceased was short, yet long enough to afford conviction of her possession of superior excellence and intelligence. My anticipation of another conversation with her was not gratified. I saw her indeed, but too late to hear her speak of the things concerning the kingdom of God—things which she loved to hear of,

and to tell to others. I will add, that the impression on my mind respecting our departed sister's salvation, on the morning of the resurrection of the just, amounts to all but questionless assurance; if certainty were justifiable in any instance within my acquaintance during life, this would be the one.

Rest lovely wife: rest, tender mother, rest!
Thy work is over, and thy end is blest.
We saw thee gently laid deep in the ground:—
And then we thought of the glad trumpet's sound!
Ere long its blast shall rend thy grave; and then—
Oh, then, sweet sister, thou shalt rise again!—
Arise, and live, no more to die! O day,
Day of eternal glory, wing thy way!
We want to see thy brightness break; we long
To sing with her the new, triumphant song!
We want to greet her on the heav'nly plain,
Where saints shall meet, and evermore remain:
There—where the Lamb the light is of the place:
There—where the King unveils his lovely face!
There—where no tears shall be—no death, no pain:
Where life, and love, and joy forever reign!

HENRY HRYES.

Advocate please copy.

Conferences, Campmeetings, &c

Conference at Orangeport.

The Lord willing, there will be a Conference at Orangeport, commencing Thursday evening, Nov. 30th, and hold over the Sabbath. Brethren generally are requested to attend. J. C. BYWATER.

Appointments.

I expect to preach at Dansville, Sunday, Nov. 19th; Victor, the 26th; Ogden, Monday eve., the 27th, where the brethren may appoint; Parma, 28th and 29th, at the House of Prayer, near Bro. Riggs'.—Will the brethren give notice.

J. C. BYWATER.

Providence permitting, the undersigned will fulfil the following appointments:

Seneca Falls, Sunday 19th.

Victor, evenings 20-21. My appointment at Geneva, for this date, is changed to Victor.

Canandaigua, evenings 22-24.

Rochester, Sunday, 26th. H. H. GROSS.

Business Notes.

E. Dexter—Balance due on S. S's acc't was \$2.

S. D. Wheeler—To No. 281.

Chs. Drew—Your dollar pays only to No. 243.

A. A. Babcock—We are out of the 'Son of God.' Have sent you a package of 'The Purpose,' by mail.

W. Pratt—Package sent by express Nov. 11th.

W. B. Wade—Sent package to you Nov. 11th, by mail.

L. W. Beach—Forwarded a package by mail to your address Nov. 11th.

L. Rawson—Your Postmaster tells us he sent a dollar for you 15th July last. It was not received. We find no credit at or near that time on our books.

Post-Office Address.

R. V. Lyon—Abington, Connecticut.

Butler Morley—Buffalo, N. Y.

Remittances for the Harbinger.

M M Dickerman J P M Peck Geo Sanders P B Jackson J Phillips R V Lyon W Cowdery I Godfrey S B Pratt J F Oyer A Catlin G Hendry W Blanchard L Rawson E Parmenter F Converse H W Lawrence C W Kirkpatrick no 310 S Sweet J Chapin—\$1.00 each. Mrs Burdick A P Wells P Logan J G Smith J B Larrabee E Galusha L B Ricker no 234—\$2.00 each. E Dexter W G Ruggles—\$3.00 each. S Dowd S Chase—\$1.50 each. P Vandriesen J F Shepard—75 cents each. I Curtis T Smith J S Woods—50 cents each. H Cutler \$1.13 N Jones \$1.40.

LETTERS—R Oliphant H Baldwin H Barringer S Thayer B Morley W W Covey A Tenney N M Catlin E Miller W Pratt L Boutell L E Bates T C Catlin J B Cook H Tanner H Heyes.

Miscellaneous.

Condition of England.

"To the present condition of the English and Irish people no parallel can be found in any other country on the globe, nor in the former history of the same people down as far certainly as the middle of the last century. No where else is all the soil, or the whole food-producing power of the country, monopolized by less than one three-hundredth part of the inhabitants, while full half of the population are dependent entirely on wages, which are already reduced so low that most of the common laborers with their families are literally on the brink of starvation. No where but in England is vastly the larger proportion of the real and personal property owned by less than two hundred thousand individuals, while eight millions of their countrymen have no property whatever, and their labor, even when they have employment, which they cannot always obtain, produces hardly enough to support life on the poorest and scantiest fare. Three millions of these are in a pauperized condition, one half of this number claiming public charity every year. Enormous as these evils are, they are rapidly and steadily increasing; the wealth of the prosperous class increases even more swiftly than their numbers diminish, while the poor multiply at a frightful rate, and grow poorer every day. No where else is it the avowed policy of the laws to foster this shocking inequality of wealth, the division of landed estates being opposed by legal obstacles which are practically insurmountable, and the aggregation of personal property being favored alike by the laws, the habits and desires of the owners, and by natural causes. The present state of the laboring population of England and Ireland is one of unequalled destitution and suffering, and while present tendencies continue to work without check, they have nothing to look forward to but an increase alike of their numbers and their misery."—*North American Review*.

On this subject, the London Times for Oct. 18th, remarks:

The winter is not setting in with the most agreeable auspices. Non employment, with its attendants, vagrancy and crime, is on the increase in the metropolis, and many parts of the country. Local burdens are becoming intolerable. The pressure of rates and taxes is closing second class houses by scores. People can pay one rent but not two. Yet it is impossible in this Christian land to close or obstruct the fount of public benevolence; and we would rather that ten impostors should be relieved, than that one genuine unfortunate should be sent away. The question is what to do beyond the present hour. It is the summer, not the winter, that we fear; for seasons of distress and privation must be borne—but when much has been suffered, more remains to be done. The next twelve-month will add a quarter of a million to the crowded and ill-employed population of this island, with war and revolution around us, and a failing exchequer at home. We will not insist on what is still pending—the visitation of a terrible epidemic. So far we are happily distinguished from our neighbors in being allowed some breathing time—perhaps to prepare. With sedition and insurrection put down, and with the lesson of continental ruin deeply impressed upon the people, we seem to be in the still and solemn eve of important events, the good or evil of which will depend on our own preparations.—Should the storm reach us, no policy but the popular policy will stand. That principle may not be interpreted here as in France, but it must at least mean the well-being of the people, without

whose gratitude and affection our boasted constitution will not long survive."

In view of such a state of oppression, destitution, suffering and fear of the future, James has said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.—Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Slave Trading in Georgia.

A correspondent of the "Independent Democrat," writing from Atlanta, Georgia, says:

When I came to this place, from Savannah, I stopped at a foggy little town, built on the South Carolina side of the Savannah river, called Hamburg, notorious as a "human market." The State of Georgia prohibits the introduction of slaves into the State, for sale; and the consequence is, Hamburg was built up just opposite Augusta, for the purpose of furnishing slaves to the planters of Georgia. Augusta is the market to which the planters of Upper and Middle Georgia bring their cotton; and if they want to purchase negroes, they step over into Hamburg and do so. There are two large houses there, with piazzas in front to expose the "chattles" to the public during the day, and yards in rear of them where they are penned up at night like sheep, so close that they can hardly breathe, with bull-dogs on the outside as sentinels. They sometimes have thousands here for sale, who in consequence of their number suffer most horribly.

While at Hamburg I saw "a drove" of these "human cattle," passing along through the street towards the market-houses. They had been brought up in the country, and were destined for Texas—that Democratic addition to "the area of Freedom." They were brought to this place to this place to "ship on board the cars for Mobile. It was the most sickly sight I ever witnessed, and God knows I have seen things before that were enough to soften a heart of adamant. Many of them were young—mere boys and girls—and had traveled barefoot, over the sharp, burning sands of South Carolina, until their feet were literally cut to pieces, leaving blood at almost every step they took. Added to this was the lash of their cruel drivers, the gnawings of hunger, and other hardships usually experienced in such a tramp, which had made them the most miserable looking objects I ever saw. One beautiful young creature, who would in the land of freedom pass for a white person, was among the number. She observed me gazing with attention upon her, and undoubtedly thought that I wanted to purchase; and clasping her hands and fixing her tearful eyes upon me, with a look of the utmost supplication, she said: "For the love of God, massa, do buy me! I good cook, nurse, ironer, washer—cheap at eight hundred dollars—do buy me!" I afterwards learned that they asked eight hundred dollars for her, which was probably on ac-

count of her being white. I think it would have been a deed of charity to have bought her, even to make a slave of—to have redeemed her from the hands of such monsters as these "nigger traders" invariably are. I never felt the misfortune of being poor so keenly as I did at that moment. All of them appeared anxious to be sold, and when a purchase was made of one of them, he appeared to be pleased at his prospects, while the rest seemed to envy him. Many of them—whites and mulattoes—are intended for the brothels of New Orleans and Mobile, where a girl from sixteen to twenty years of age will bring from one to two thousand dollars.

When I left Hamburg for this place, there were fifty or sixty of these wretched creatures in the same train of cars, going on towards the South West—probably to the "Lone Star." They were huddled into an old box-car, without seats or any accommodations whatever, and fastened in,—so that none might escape at the stopping places, or throw themselves out of the cars and destroy their lives, in a fit of desperation.—Such things occur often, when not properly guarded against. Sometimes they will even starve themselves to death, to escape the tortures of this barbarous system.

Notices.

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In Creating the World; his Plan for its Redemption from the Curse; and the Time for its Accomplishment. By E. R. Pinney. Price, \$1 per hundred; 6 cents, single.

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!--and all kindreds of the earth shall wait because of him!!!"

VOL. XVII. NO. 23.

ROCHESTER, N. Y., NOVEMBER 25, 1848.

WHOLE NO. 257.

Original Poetry.

For the Advent Harbinger.

WORDS OF WARNING.

BY C. T. CATLIN.

When in the clouds the Judge descends,
At the great triumph day,
Which soon is coming—
Sinner! poor sinner! say:
Where then will be your hiding?

The rocks and mountains cannot fail
To screen thee from his ire:
Too late you'll find it!
When this cursed world is all on fire,
The wicked burning in it.

Repent! repent! for, remember—
Though you now are crying
That he is not near,—
Time fast away is rolling,
And soon he may appear.

Six thousand years are passed away,
Or, certain, very nearly—
As the Scripture tells:
Eternity already
Has begun to toll his bells.

You had better be preparing:
Perhaps ere now to-morrow,—
While you are dreaming,—
You may lift up your eyes, in sorrow,
And behold Him coming.

West Troy, N. Y.

Original Articles.

For the Advent Harbinger.

THE CHURCH OF GOD SCRIPTURALLY CONSIDERED.

BY L. D. MANSFIELD.

A Scriptural view of the Church of Christ is as essential to the prosperity and usefulness of the followers of Jesus at the present time, as at any former period; and the Adventists, of all others, should not shrink from the light of God's word, on the general features, ordinances and officers of the Church of God. Whenever a people have thrown off the shackles of *monarchical or oligarchical* domination, they seem inclined, like the pendulum of a clock, to the other extreme, and rush fearfully toward *anarchy*. They see the evils of *oppressive governments* in so strong a light, that they do not for a time consider the evils which must result from a state of political confusion and discord; experience, however, soon teaches them that, it by no means follows, because a *bad government* is a *bad thing* and ought to be dispensed with, that therefore *no government* is needed—that because *civil institutions* have been perverted, therefore they need *no civil institutions*. This principle is equally manifest in ecclesiastical matters. An oppressed church, feeling the galling yoke of sacerdotal power, legislative and executive, throw off its restraints and breathe free air; but instead of submitting to the yoke of Christ by conforming to the institutions prescribed by him and his apostles, they are content to remain in disorder, and having no fixed principles of action, are governed by caprice and accident. Those of us who have been constrained to leave the various churches, in consequence of their intolerance of our views of the advent, are very properly timid in reference to any measures which would tend to the creation of *ecclesiastical power*, but we ought not to sweep away the institutions,

usages, and offices of the apostolic church, with the rubbish which uninspired men have heaped together. Such is the horror with which many view the *perversion* of the *offices, ordinances, and nomenclature* of the apostolic church, that they will have nothing to do with them. Is this right? Because modern associations of Christians call themselves *churches*, shall we discard this Scriptural name? Because some have not "used the office of deacons well," shall we discard an office and a name which originated in the glorious days of the apostles? The apostle Paul did not disclaim the propriety of having *deacons*, because Nicholas, one of the first deacons, became an apostate; nor did he ever hesitate to address the brethren as "*churches*," though he knew the word (Grk. *ekklesia*) was used at Athens, that idolatrous city, to signify a popular assembly, called together by a herald, as the etymology of the word "*ekklesia*," translated church, signifies. The heralds of the cross called together assemblies of Christians—they were then congregations or churches of Christ, and so are we, if we have been called together by the gospel of Christ—why object to the name?

We do not wish to go beyond the record in anything which we may say on this subject, but think it important that what the Bible says upon the subject should be kept before our minds. We believe the advent brethren generally are disposed to yield to the Word of God in all matters of faith and practice; and when they have seen any course to be Scriptural, they have been ready to walk in it. While we claim to be a people who take the Bible for our guide, we ought not to repudiate the institutions and usages which it sanctions.

"To the law and the testimony; if they speak not according to that word, it is because there is no light in them!" The Bible is our authority, and of this Holy Book would we make all our inquiries, and from it draw all our light on the following questions, which we will consider as briefly as the subject will admit:

- I. WHAT CONSTITUTES A CHRISTIAN CHURCH?
- II. WHAT ARE ITS ORDINANCES?
- III. WHAT OFFICES DID CHRIST AND HIS APOSTLES SANCTION?
- IV. WHAT OBLIGATIONS GROW OUT OF THE RELATION OF THE DIFFERENT MEMBERS OF THE BODY OF CHRIST?

It is not pretended that these questions embrace all that might be said upon this subject, but they will be sufficient for the present purpose—the object of these articles being to bring forward some of the leading facts and truths recorded in the New Testament, that our Advent brethren may act in view of them in those respects in which they have not already acted. Most of their views and practice in this matter, we think have been Scriptural.

- I. WHAT CONSTITUTES A CHRISTIAN CHURCH?

It has been already remarked that the primitive import of the word *ekklesia*, rendered church, is "an assembly convoked by a herald"—and we shall find that the New Testament usage of the word is not dissimilar. The Lord Jesus and his apostles preached the gospel to men; they believed it, and, forsaking their sins and iniquities, consorted together in the worship and service of God. They were, of course, *assemblies* or *congregations*; and being *saints*, or holy persons, they

were *congregations* or "*churches of the saints*," (1 Cor. xiv. 33); being followers of Christ, they were, in their collective capacity, "*churches of Christ*" (Rom. xvi. 16); being "followers of God as dear children," they were "*churches of God*" (1 Cor. i. 2 and 1 Thess. ii. 14), in the various places where such associations of believers might be, whether at Corinth, Thessalonica, or any other place.

The first instance, however, in which the word *church* occurs in the New Testament, gives us a more extensive signification of the term, and evidently means the vast congregation of all the saints, rather than those who reside in any particular locality. Christ said, "Upon this rock will I build my church," &c.,—which doubtless means the aggregate of all local churches, "against which the gates of *hades* (or the tomb) shall not prevail." (Matt. xvi. 18.)

The second instance is in Matt. xviii. 17, where it is used to express the idea of a congregation of believers in Christ in any particular locality: "If he will not hear them, tell it to the church; if he neglect to hear the church," &c. Up to this period we have no account whatever of any formal organization of churches, or the appointment of men to any particular offices in them (if we except the apostles and the seventy; and perhaps these are not exceptions, as they had a general rather than local work to perform), and yet there was a church in existence, from which it appears, that those arrangements which are now sometimes regarded as *essential* to constitute a church, were not necessarily embraced in it.

In Acts ii. 47, we have the third instance of the use of the word: "And the Lord added to the church daily such as should be saved." In the 41st verse it is said, "And the same day (Pentecost) there were added to them about three thousand souls"—and in the 1st chapter, 13-15 verses, we learn that a goodly number of disciples were associated together for the worship of God—these persons constituted the church to whom "the Lord added daily such as should be saved."

The process by which God did this, is stated in the context, and the whole account shows that it was not done by an act of *physical omnipotence*, nor by a majority of the votes of the original church, which was collected together to the number of one hundred and twenty. (Acts i. 15.)—Peter lifted his voice and preached the gospel to the multitude, who had assembled in consequence of the miraculous effusion of the Holy Ghost, which had been "noised abroad"—and after a lucid exposition of the prophecies, relating to the dispensation of the Spirit, and the sufferings and royalty of Christ, he concludes by a powerful exhortation, which resulted in the conversion of three thousand persons. "Then said Peter, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." "Then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

It is plain, from the above passages, that the joyful reception of the word preached, repentance for sin and submission to the rite of baptism, was the process by which these souls were "added to the church," and "steadfast continuance in the apostles' doctrine and fellowship," &c., were the

means by which they were kept in the church.

A church in apostolic times was a very simple thing, widely different from the complicated institutions of modern times; and although some other arrangements were needful to the well-being of the churches themselves, yet churches existed where believers were associated, even in private houses, possibly composed of a single family. Paul says (Rom. vi. 5), "Greet the church that is in their house" (i. e. Aquilla and Priscilla); and he alludes to that church again in 1 Cor. xvi. 19, as sending Christian salutation to the church at Corinth, whether it consisted of any but their own household or not, it was certainly small. Such churches might not require the offices which the apostles instituted in larger bodies of Christians, as at Jerusalem, Ephesus, &c. &c.,—but they were churches notwithstanding. The appointment of elders in the churches, was a subsequent work, and designed for the convenience and prosperity of the churches and the spread of truth. This part of the subject, however, must be reserved for another time.

Rochester, N. Y., Nov. 14th, 1848.

For the Advent Harbinger.

A PERFECT HEART.

BY J. D. COOK.

"I know, my God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare the heart unto thee, and give unto Solomon, my son, a PERFECT HEART, to keep thy commandments, thy testimonies and thy statutes, and to do ALL these things," &c. This text seems full of light, that is now needed.

From the use of this phrase in this connection, we may learn what a "perfect heart" is. It is to have, "present truth" before our minds—to have it in the "imagination of the thoughts of the heart." It is to be so prepared to co-operate with the unfolding purposes of God, as to "do all" which our position and faculties will enable us for the honor of God.

By a series of judgments and special providences, Saul and the Philistines, and other obstructions had been removed out of the way. Solomon, the type of the great Prince of Peace, had grown up under the choicest influences and instructors of that age. The people had offered "willingly" and abundantly for the erection of "the temple of the Lord." Then all that was wanted was that the consecration of their all to God might be perpetual—that they might have the things of God "forever in the imagination of the thoughts of their heart," and thus continue to "do all." In that state they would be "perfect"—completely fitted for their sphere. Thus it would be with Solomon—thus with the people.

The word "perfect" in 2 Tim. iii. 17, Heb. xiii. 21, is used in the same sense. It indicates completeness of knowledge and strength of character for the service contemplated in the context. While "the imagination of the thoughts of the heart" is full of God and Jesus, and salvation "with eternal glory," the heart will be "perfect" before God. Such a heart—"a perfect heart," will prompt us to obey God—to "do all these things." Such a heart must greatly change before it can be put to shame for believing and doing just what God commands. It dares not disobey—it would not disobey. A world would not tempt it so long as it remained thus "perfect with God." Such a heart dares displease all who would have it deny God or his truth. Nothing this side immortality is so stable, so enduring, so true to truth, as a holy mind. Of such, Jesus will not be "ashamed." (Mark viii. 34, 38.) They dare confess their Lord if all others falter and fail. Lord, give me "a perfect heart." Amen.

For the Advent Harbinger.

FAITH.

BY BUTLER MORLEY.

Many persons seem to mistake conviction for faith: so that while the evidence of the truth of a doctrine is before the mind, they having little or no doubt of the correctness of that wisdom, regard themselves as believers of the truth.

But a person may have a clear perception of the correctness of evidence, and deeply feel the weight of evidence for a doctrine, and yet have no faith in the doctrine.

All who believe with the heart that God hath raised up Jesus from the dead, and confess the same, shall be saved; but there are, undoubtedly, many persons, who have no doubt of the fact of the resurrection of Christ, and who also confess before men their entire conviction of that fact, who, notwithstanding, have no faith.

True faith forms a part of the immense "fruit of the Spirit." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

According to this Scripture, all those who have the spirit of God have faith, and all who have not the spirit of God have neither faith, love, peace, nor any other quality of this great fruit. Those who truly believe the truth, believe it as such, and consequently believe all that they perceive to be truth. A believing mind is a perfectly honest mind, though it may not have perfect light on any subject.

Faith then consists in surrendering the heart to the control of all precious truth. Hence the propriety of the Scripture mode of testing Christian character. "He that believeth shall not make haste, or shall not be confounded." "He that believeth God in anything that he has said, believes him also in all that he understands that God has said. He that believes God truly, has, in fact, no unbelief—because unbelief is the opposite of faith. It consists in a voluntary refusal to submit the heart to the control of truth.

Phillip was safe in requiring of the eunuch nothing more than that he should believe some revealed truth with all his heart. He had a clear perception of a certain truth, and earnestly declared that he believed it. This was sufficient and Phillip baptized him. We should then be anxious rather that people should believe truly some truth, than that they should perceive all truth.

Buffalo, N. Y. Nov. 8th, 1848.

For the Advent Harbinger.

FREE DISCUSSION.

BY WALTER PRATT.

Reading both sides, on the question of the speedy coming Lord, was what settled the minds of all the brethren in favor of the truth. And all will admit the evidence looked much brighter when the opposing arguments were brought forward. Then we could see who had the sandy foundation, and who on the eternal rock of truth. Both sides must be seen, before we can "prove all things, and hold fast that which is good."

The great danger, I apprehend, in these last days (as in former), is this: When one class of truths leads out the saints from corrupt bodies, instead of going on in work of reform, and search for truth, they make creeds and settle down on their lees—and if one continues to go on in search of the truth, steps over their creeds, he is branded with heresy at once. The sects cry out to those proclaiming the Lord's coming: Preach faith and repentance, and our doors shall be open—but we cannot open our doors to foreign questions, such as the Lord's speedy coming, saints inheriting the earth, restitution, oneness of the saints, etc. Why is this? So far thou shalt go, says our creed, and no farther.

Is there not danger of the Advent brethren going over the same dangerous track, if time continues a short space, fall into the same fatal error? We need to take heed to ourselves, lest we fall, after the same manner.

When expressions like these are advanced against the subject of life and death, and other questions, viz: "We are doing a great work—we cannot come down"—"foreign questions we cannot turn aside to discuss"—and others of the same import, to evade the light shining forth; is not this the beginning of the same course to shut out light, and exhibiting the same creed power that we have had to fight against? Does it not remind us of the sects? and, in fact, is it not the same opposition we have had from the ecclesiastical bodies, when trying to get the evidences of the speedy coming kingdom before them?

Beware, brethren! you see the pit from which you have been taken, and the danger of getting on to the same old iron bedstead. You have got free—keep in the blessed freedom of the gospel. Lift up your voice at the first appearing of apostasy—strike the axe at the first sprout of the old stump—do it in the love of truth, that our Lord, when he comes, may find his church, what he designed it should be, "the light of the world"—"a city set on a hill"—a body of reformers. I pray the Lord to let his church see all the truth he has for the saints in these last days, to prepare them for his coming and kingdom, and found at his appearing holding it in righteousness. Amen.

Sturbridge, Mass., Nov. 7th, 1848.

For the Advent Harbinger.

PARAPHRASE OF PSALM XLVI.

BY A BIBLE READER.

A Bible Reader hopes that none will consider the following paraphrase as a translation, but as rather designed to show the mere opinion of a fallible individual, as to the meaning of inspiration thus paraphrased; or, as he, for one, understands "the spirit of prophecy" in general. Those not familiar with the inspired text, on reading the paraphrase, might judge better of its general correctness by opening their Bibles, and carefully comparing one with the other. To individuals looking for a temporal millennium, it is supposed that such paraphrases would seem foolish indeed.

1. The Lord is the saints' protection and support, and their present comfort in all their trials for Christ's sake.

2. Therefore, they should never fear, though they might see the earth itself removed away, and the mountains actually cast into the broad ocean, and

3. Though the ocean should roar aloud, with trouble, and the mountains tremble with its mighty swelling.

4. For there will be a river of life, in the saints' promised new earth, whose waters shall eternally satisfy and gladden their hearts, who inhabit the heavenly city to be located therein, which will then be the holy place, or dwelling of God, personally and forever;

5. For God himself will be in the very midst of that city of saints, which will stand forever unmoved; where God will be their help, support or protection; and the time of this consummation is at hand.

6. And when this shall be done, the heathen or unbelieving, of every class, on their coming to judgment, will rage against the Lord; all their governments will be agitated—God's own voice will be heard from heaven, and the whole earth will melt with fervent heat:

7. Yet the Lord of hosts, or head over all, will be with his saints, and their protection forever.

8. Then all the surviving of mankind, being the saints, will personally behold the wonderful

works of the Lord, what desolation he will have made, in destroying his enemies and their works out of the earth;

9. For he will then have made wars to cease out of the earth, having broken, cut in pieces, or burnt all their carnal weapons and weapons of war in the fire of the last day:

10. Therefore, oh ye sinners, now be still or submit yourselves to God by a true repentance; for God will then be thus exalted over his enemies and the whole earth.

11. And then the Lord himself will be personally present with his saints, and their protection forever and ever.

For the Advent Harbinger.

A FEW RULES FOR CONTROVERSIALISTS.

BY R. V. LYON.

To the waiting ones who are looking for speedy redemption.

I think a strict adherence to the following rules would prevent much unkind feeling, now manifest, and save the Church of God from distraction:

1. Let each one seek to exalt Jesus instead of himself or his brother.

2. Let each one esteem others better than himself.

3. Avoid controversy, except when the cause and truth demand it; and, when engaged in it, use soft words and hard arguments.

4. Attack the doctrine your brother holds to, and not his character.

5. If a brother has trespassed against you, or embraced heretical doctrines, let the gospel rule be taken; and when this is done, all should have moral honesty enough to abide by the decision.

6. If you cannot speak well of your brother, it would be better for you to keep silent, unless the cause demands you to speak.

7. Never speak when in a passion. Think twice before speaking, and always speak and act just as though you expected the next hour to stand before the blazing throne of Jehovah.

8. Let your whole being become interested in the soul-stirring truth, that Jesus is soon to come and bring about the promised restitution, and then your strength, time and all, will be employed in trying to get men ready to stand amid the splendors of that awful day of wailing on the sea of glass mingled with fire.

Dear Brethren—Let this course be taken, and methinks you would begin to see that the glories of that heavenly world have got so much to attract your attention, that there would be no room for that spirit which is opposite to the spirit of Christ to dwell in the heart of any.

Abington, Ct., Nov. 4th, 1848.

Love as Brethren.

Be ye reconciled to God, and one towards another. You all believe that in the beginning, God, the giver of all good, made the heavens and the earth—that after some 1600 years he destroyed or drowned it by a flood of waters—that in process of time he destroyed the cities of the plain by fire—that he sent prophets many—that Daniel had a view of things down to the judgment—that he saw all the earthly kingdoms that should precede God's everlasting kingdom—that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life—and that the Son of God has come, and been put to death, rose on the third day from the grave, and afterwards ascended up into heaven—and that the time has about arrived when he will come in the clouds of heaven with power and great glory.

The above points of theology, and many others, you are agreed in. Now, if there are some that you are not agreed in, it is not strange; but you ought to love as brethren. And I would exhort you, in

the name of our coming King, to be ready for every good word and work, and let the evil alone. Amen.

Yours looking for Jesus, IRA FANCHER.
Sandy Hill, N. Y. Oct. 30th, 1848.

Selected.

PRIMITIVE CHRISTIANS.

THEIR ATTENTIONS TO THE SICK.

But the primitive Christians were not content with conveying their eleemosynary aid through the public channels of the church. To them it appeared a sacred duty to countenance the poor with their presence and their purse in their own homes, where they could make more minute inquiries into their wants, and tender them the comforts of Christian sympathy and counsel, which, by the brethren both of high and low degree, were more highly prized than ever the open-handed benevolence that ministered to their temporal necessities. This pious office was more especially delegated to the female members of the community, as it was thought, both from the delicate nature of the embassy, and from the jealous spirit of ancient society, they possessed facilities of access to the domestic privacy of all classes, denied to their brethren of the other sex. And exemplary was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the prior claims of their own household, the Christian matrons devoted to those errands of mercy; and while they listened to the widow's tale of other days, and her traits of a friend who had gone to his rest,—or saw the aged in their hut of poverty, bending over the weight of years,—or sat by the bedside of the afflicted, and those that were ready to die,—or found, as was frequently the case, the helpless babe, which the frigid heart of a Pagan mother had exposed and forsaken in the lonely path, they provided for the wants of each, and administered appropriate comforts both for the body and the soul. But these were light and easy attentions compared with the duties which the charitable mission frequently imposed on them. In those days there were no public institutions for the reception of the poor, and for the medical treatment of the diseased, and as there were few or none among the heathen in private life who ever thought of entering the abodes of poverty and sickness, and helping their neighbors,—the Christians were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed it is almost incredible to what offices the ardor of their Christian spirit led them to condescend. They, though all of them were women moving amidst the comforts of domestic life, and some of them ladies of the highest rank, never inured to any kind of labor, scrupled not to perform the meanest and most servile offices, that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and fed them—administered cordials and medicine—brought them changes of clothing—made their beds—dressed the most repulsive and putrefying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted in the character at once of the physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. Thus, while the heathen allowed their poor and their sick to pine in wretchedness and to die before their eyes, uncared for, there was not in the first ages a solitary individual of the Christian poor who did not enjoy all the comforts of a temporal and spiritual nature that his situation required.

It was not, however, only to the poor of their own churches that the benevolence of the primitive Christians showed itself. Never, perhaps, was the clear and lively principle of their character more strikingly exemplified than in the appearance of any of those calamities—famine or pestilence—with which the ancient world was so frequently visited. In the accounts that have reached us of those terrible catastrophes, mention is invariably made of a sad corruption of morals accompanying them,—the heathen became desperate and reckless amid the fearful ravages made in their ranks, their sensibilities were deadened, and a most unnatural and cold-blooded indifference shown to the claims of their nearest relatives and friends. In the midst of all these disorders, the benevolence of the Christians exhibited an extraordinary contrast to the unfeeling selfishness of their heathen neighbors. Thus, for instance, during the plague that so long and severely afflicted Carthage in the time of Cyprian, he and the rest of the Christians were indefatigable in their exertions for the relief of the afflicted; and while the heathen abandoned the sick and dying to their fate,—while the highways were strewn with corpses which no one had the courage or public spirit to bury, and the hardened survivors were intent only on pilfering the clothes and the chests of the dead, the Christians were constantly facing the danger, busy on the streets or in the houses, distributing money or articles of food and clothing, and doing all in their power to alleviate the pangs of the sufferers, and soothe the last moments of the dying. Nor was their benevolence confined to the sick members of their own community,—they extended their attentions indiscriminately to all; and while the heathen stood aloof and careless, parents deserting their children, and children trampling on the unburied corpses of their parents, the Christians were assiduously employed in the pious labor of interring them,—the rich contributing their money, and the poor their labor, to clear the houses and the streets from the effluvia of the mouldering relics of mortality, and adopt the most precautions to free the city from the further ravages of the pestilence.

In like manner, when the Roman empire, especially that part of it that lay in the east, was overtaken, in the reign of Gallienus, by the simultaneous calamities of plague, famine, and earthquake, the calm fortitude and unswerving resignation of the Christians,—their indefatigable benevolence towards all who were seized by the dreaded sickness, and the kind, sympathising attentions they bestowed on them, at the risk of their own lives, was very strikingly exemplified in Alexandria, the chief seat of the disasters. In a letter of Dionysius, who was then pastor of the church in that city, a most impressive account is given, of which we subjoin a translation:—That pestilence appeared to the heathen as the most dreadful of all things—as that which left them without hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly-love, did not spare themselves; and, mutually attending to each other, they cheerfully visited the sick without fear, and ministered to them for the sake of Christ. Many of them died, after their care had restored others from the plague to health. The best among our brethren, priests and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and strong faith, is hardly inferior to martyrdom. Many who took the bodies of their Christian brethren into their own hands and bosoms, closed their mouth and eyes, and buried them with every attention, soon followed them in death. But with the heathen, matters stood quite differently; at the first symptom of sickness, they drove a man

from their society, they tore themselves away from their dearest connections, they threw the half dead into the streets, and left thousands unburied,—endeavoring by all the means in their power to escape contagion, which, notwithstanding all their contrivances, it was very difficult for them to accomplish.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, November 25, 1848.

CLOSE OF THE VOLUME.—Only three numbers more, will close the present volume of the Harbinger; at which time bills will be sent to all who are indebted for the present and previous volumes.—One dollar will be charged in all cases where we are put to the trouble and expense of sending bills. But all who will forward their subscription, so that we may receive it *before* sending out the bills, will be charged only *seventy-five cents* per volume. Let there be a united and general effort put forth to square up these accounts at this time. If it is both necessary and right that it should be done. If any people in this unjust, wicked world, should be honest and punctual in their business, it is those who are believers in the near advent of Christ.

A WRONG CANNOT BE A RIGHT.

"In all probability we have said and done some things that were not for the best; though whatever confession we may make to God, or to you [the church] we have none to make to any one who has either set the example, or proves that the evil disposition is as abiding as the Leopard's spots, or the color of the Ethiopian's skin. In meeting these unprovoked assaults, the most unkind and unchristian language used by us, has been that used by the assailant; and the worst treatment has been to retort his own arguments, if they could be called arguments. And why should it be a crime to meet a man with his own weapons? If others leave the points at issue, for the purpose of loading us with odium, do they not deserve to feel that it is a game that two can play at? And if when one of this class is made to feel it, by being paid in his own coin, he raises the cry of persecution! in order to regain, as a martyr, the sympathy he has lost by his weakness, or unfairness, in maintaining his position, does it not furnish a glowing exhibition of his contemptible meanness as a controversialist? He is not manly enough to confess the puerility or scurrility which every body but himself sees, so he chooses to forget that he is receiving the measure he has meted out to others; to assume every thing, and so, filled with pious honor that others should depart from the question to load him with unheard-of infamy, he raises his cry to heaven and earth, 'My punishment is greater than I can bear!'" —*Herald*, Nov. 11.

In reference to the difficulties to which this extract relates, we only say, that we do hope the parties concerned will be so guided as soon to adjust them in a Christian manner. But this desirable work we think can never be accomplished on the principles taught in this extract.

It teaches, if we understand its import, that we are justified in a severe "retort" on an opponent; in using against him his "own weapons," even if they are carnal; in loading him with odium, provided he has been "loading us with odium";—that, if he has played an unjust game, toward us, he "deserves to feel," that we can "play" the same "game;" that, if he deals in spurious coin, it is just that he be "paid in his own coin." And, though we may be convinced that, in doing these things, all "were not for the best;" and, consequently, that it may be our duty to "make to God" and the church, "confession," "we have none to make" to our opponent, against whom these very things, which "were not

for the best," have been "said and done;" and for the reason, that he has "set the example" of wrong, and "proves that the evil disposition is as abiding as the leopard's spots, or the color of the Ethiopian's skin."

Now, if it is wrong for our brother to say and do such things, it certainly is wrong in us to imitate his "example;" for what is a moral wrong in one, cannot be right in another. And, besides, we think it our duty, to confess our wrongs to the one against whom they have been committed, irrespective of what he has done to us. If he be an *enemy*, and have done many and great wrongs to us, while we have done but a few small ones to him; and though he be unyielding in his wickedness; we are not released from our duty to him; we should freely and fully confess *all our wrongs* done to him. If he has set us an "example" of wrong, of hatred, let us set him an "example" of right, of love, humility and Christian forgiveness; it may be the means of melting down his stubborn will, drawing out the confession necessary, reforming the erring man, of healing the difficulties between us, and of saving us both in the day of the Lord. At any rate, a course like this, we think, would be more likely to accomplish this desirable work, than the opposite. But we will let the peaceful gospel speak on this important matter.

"Say not, 'I will do so to him as he hath done to me; I will render to the man according to his work.'" Proverbs xxiv. 29.

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.—And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 38—48.

"Bless them which persecute you: bless, and curse not. Recompense to no man evil for evil."—Rom. 12: 14, 17.

"Confess your faults one to another, and pray one for another, that ye may be healed."—James, 5: 16.

"Be not overcome of evil, but overcome evil with good."—Rom. 12: 21.

Were all actuated by these principles, unpleasant litigations, between brethren, would seldom, if ever, spring up among them; and if by chance they should appear, they would soon be settled in the most amicable manner. May we seek more and more to be actuated by them; for "if any man have not the spirit of Christ he is none of his."

CHURCH ORGANIZATION.

We notice that, in a few instances, churches have been organized among us, and on a plan different from the New Testament rule, or from the practice of gathering churches among us, and very much after the usages of the surrounding sects.

Now, as it is not reasonable to suppose that this new measure will be generally adopted, by our brethren, without a thorough investigation, we recommend that no step be taken, by any church, in his work of human organization, until the subject

shall be fully investigated. Certainly, we should not act hastily, nor in the dark, on matters of this vast importance. God has given in his word, all the light necessary to guide us according to his will, in this case. Let us follow that light, and we shall not stumble in darkness. Let each take the New Testament, carefully read it through, noting every word that relates to the gathering of churches, and their order; and then let us compare notes, in friendship; and see if we cannot act in union in this work.

On another page will be found the commencement of a series of articles from Bro. L. D. Mansfield, on this subject. We are glad he has begun the investigation. Let his communications be carefully compared with the New Testament, and if found defective, let the defect be shown. We invite to our columns a thorough and friendly investigation of this whole matter.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12

As further evidence that the advent of Christ is at the door, we offer the age of the world. That the people of God before and after the christian era believed that the present state of the world would end at the close of *six thousand years* from the creation, is abundantly evident from the following testimony:

"As for my opinion, saith R. Menasse, 'I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immortal; that there will be no more generation or corruption; and all things by the resurrection shall be renovated and return to a better condition.' Menasse also assures us that 'this out of doubt is the opinion of the most learned Aben Ezra,' who looked for it in the New Earth of Isaiah 65: 17.

IRENEUS flourished A. D. 178. He was Bishop of Lyons, and says—"In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the six thousandth year, when Antichrist reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from Heaven in the clouds, with the glory of his Father."

BARNABAS says—"God made in six days the world of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider my children, what that signifies:—'He finished them in six days.' The meaning of this: that in six thousand years, the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth saying: 'Behold this day shall be as a thousand years;' therefore children, in six days (i. e. in 6000 years) shall all things be accomplished. And what is that he saith—'He resteth the seventh day?' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun, moon and stars, then he shall gloriously rest in the seventh day." See sec. xiv. xv. Epist. Barnabas.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by the godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his 'Book of Divine Institutions,'—"Let philosophers know, who number thousands of years, since the beginning of the world, that the six thousandth year is not yet concluded or ended. But the number being fulfilled, of necessity there must be an end, and the state of human things must be reformed into that which is better." This he proves from God's making the world in six days.

The learned JOSEPH MEDER, called the "illustrated Mede," says—"The divine institution of a Sabbath, or seventh year's solemnity among the Jews has a plain typical reference to the seventh millennium of the world, according to the

known tradition among the Jewish Doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

The Rev. RICHARD CLARK, in his essay on the number *seven* takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that "The six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his "Theory of the Earth," printed in London A. D. 1697, states that it was the received opinion of the primitive church from the days of the Apostles to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth, would usher in the millennium and reign of Christ on earth.

Gibbon, in his "Decline and Fall of the Roman Empire," speaking of the faith and character of primitive Christians, says:—"The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about 6000 years old in their day] would be succeeded by a joyful Sabbath of a thousand years—and that Christ, with the triumphal band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

John Bunyan, the pious author of the Pilgrim's Progress, says:—"God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the Saints shall have when the six days of this world are fully ended. This the apostle asserted in the 4th chapter to the Hebrews, 'there remaineth a rest (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of Creation and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world.—God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—Works vol. 6, p. 301.

Again he says:—"None even saw this world as it was in its first creation but Adam and his wife, neither will any see it until the Manifestation of the children of God: that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Ib, p. 329.

We may add to this testimony, the universal belief of the church, before the advent question was agitated by Bro. Wm. Miller and others. Mr. Dowling objected to Bro. Miller's theory because, as he supposed, the six thousand years from the creation had not expired. Such was our faith on this subject, that the first thing we did towards testing the truth of Bro. Miller's views was, to ascertain whether the world was six thousand years old or not. In short, such was the general belief of the church on this subject, that it was only necessary, in many cases, in order to produce at least strong conviction that the advent was near, to prove that the world was actually about six thousand years old.

That the seventh thousand years of our world's existence will be a Sabbath of rest, appears evident from Paul's reasoning in the third and fourth chapters of Hebrews. He says in chapter iv. 9, 10—There remaineth therefore a rest (or keeping of a Sabbath, marg.) to the people of God. For he that is entered into his rest, he also hath ceased from

his own works, as God did from his. The argument seems to be this: As God rested on the seventh day, so will his people rest or keep a Sabbath on the seventh day of this world, or the seventh day of the Lord; which is as a thousand years (2 Pet. iii. 8); that is, that portion of time which we count a thousand years, constitutes but one day with the Lord, in the anti-type of the type, viz: the first seven days of the history of our world. As it was in the type so it will be in the anti-type, the seventh day will be a day of rest, or the long looked-for glorious Millennium.

Is the world now about six thousand years old?—We say it is: and offer the following evidence in proof of the correctness of the assertion. Archbishop Usher, our standard chronologist, makes the age of the world at the commencement of the Christian era, 4004 years. Add to this 1848, and we have 5852, the supposed present age of the world; leaving it 148 years short of six thousand years old.—Now, that Usher has made a mistake of about this number of years, we think can be clearly demonstrated. He has probably followed the doubtful or incorrect text in 1 Kings vi. 1, which makes the time from the exode of the children of Israel from Egypt to the fourth year of Solomon's reign, to be only 480 years. That this number is too small will be seen by the following testimony:

The sojourning of the children of Israel in the wilderness, according to Joshua v. 6, was	40
Joshua's reign and the time of the elders and anarchy, according to Josephus, was	43
Reign of the Judges to Samuel the prophet, Acts xiii. 20, was about	450
Time the ark abode at Kirjath-jearam, Judges vii. 2,	20
Saul reigned, Acts xiii. 21,	40
David " 2 Sam. v. 4, 5,	40
To Solomon's 4th year, 1 Kings vi. 1,	4
	637

By this computation, we make 637 years, where Archbishop Usher counts only 480, making a difference of 157 years. Add 157 to the age of the world according to Usher 5852 and we have for the present age of the world, 6009

Dr. Jarvis gives to the elders and the anarchy only 41 years. There is also some doubt as to the exact correctness of the 20 years assigned to the ark while at Kirjath-jearam, and Samuel's reign. Also to Solomon's fourth year may have included only three full years. But as the object of this investigation is not to show that the world is precisely 6000 years old (which we think cannot be accurately proved), but that it is *about* that age, we will therefore dispense with further remarks; only we will say that we are not far from the close of the 6000 years of the age of this world. If the testimony proves any thing it proves this.

The conclusion is, that we have all the testimony which can be drawn from the universal belief of the church in all ages, that 6000 years will close the present order of our world, and bring in the Millennium—we also have the testimony of the Bible on this point decidedly in our favor, and the startling fact, according to the best evidence in the case, that the world *now* is about 6000 years old—we say that we have all this testimony to aid in proving that the coming of the Lord is emphatically at the door.

In view of these things we most seriously ask *all*, why has this almost overwhelming amount of the most infallible testimony been given? Reason and the inspired word unite in the answer—"that ye might believe; and that, believing, ye might have life." O then, let faith, unwavering faith, take hold on the divine testimony, which we have presented in this and the preceding numbers, that the appearing of Christ and his kingdom will most surely soon

be witnessed. There can be no mistake in this matter—therefore let no man deceive you, or cause you to become unbelieving, or to put far off that great and terrible day of the Lord. See that you are constantly ready; for soon and sudden as the lightning's flash will be the coming of the Son of man.

"The Harbinger of Oct. 28th, makes an attack on the following resolution passed by the Adventists in conference at New York last May, and calls it 'the resolution which justifies defensive war!'"

"Resolved, That Slaveholding, Intemperance, the prevailing spirit and practice of War, Licentiousness, and every other forbidden practice, is *sin*, and I will, if not repented of, shut the subject of them out of the kingdom of heaven; and, therefore should, if persisted in, exclude them from our fellowship on earth."—*Herald*.

Let us have the *whole* truth of the case; for sometimes a *part* of the truth is as liable to mislead as its opposite.

Be it remembered, that the *original* resolution condemned ALL WAR; that this was too broad to suit the whole conference; that an *amendment* to *modify* the resolution, was offered and adopted; and, consequently, the amendment did not in the estimation of *all* the conference, condemn ALL WAR; but justified *defensive war*, according to the pleading of one of the members of conference. If this is not the *truth* of the case, please say what is.

To Correspondents

J. M.—We think we informed you, some time since, that they lacked *point*, or, in other words, you wander from the point. This has been the main objection in them all. We publish not to please individuals, but for the best good of all. We question not your christianity, and hope soon to meet you in the kingdom.

G. A. Lapham—It was duly received, and is on file.

Foreign News.

Austria.

Up to the last moments, all is doubt and uncertainty respecting the fate of the contending parties, both in and around the walls of Vienna.

The last dates from Vienna, through Berlin, were to the 28th October, when every inducement had failed to bring the Vienneoise to a surrender.

Prince Windischgratz had commenced the bombardment of the Capital of the Austrian empire.

The advance of the Hungarians to relieve the city, was several times prevented by the fire of the imperial troops. The whole week had been passed in desultory conflicts, attended with considerable slaughter, between the besieged and besiegers.

The latest intelligence received via Ratisbon, is that four of the suburbs are in flames, and that the cannonade continued through the day. The troops are in possession of the Northern line, and have not yet succeeded in taking any of the suburbs.

In the Jagerzeil a tremendous barricade has been erected, defended by 8 cannons and as many companies of burghers.

A perpetual fire is kept up against the enemy, but they were beginning to husband their powder. There was still a supply of provisions.

There has been an encounter in the Statts between the tri-colored and the two-colored burghers, in which the latter were overcome, after they had set the Statts on fire.

A captain in the national guard has been hung, because he attempted to inform the enemy of an intended sally from Nusorf.

One million thousand florins, which were des-

tinued for the military, have fallen into the hands of the National Guard.

The Emperor was at Olmutz, and has issued orders to transfer the Diet from Vienna to Krensin, a city midway between Olmutz and Vienna.

Cholera.

Wimer & Smith's paper says: The deaths in London from Cholera, amounted to 34. The average number daily being only one for the antecedent five days. But 18 cases were reported on Tuesday, seven of which were fatal; on Wednesday, 9—7 fatal; Thursday, 15—12 fatal.

In Edinburg and the neighborhood it still lingers. There have been five deaths since the last report, making 160 deaths since October, out of 290 cases.

Correspondence.

From Bro. J. B. Cook.

Steam Boat Oregon, Lake Erie, ?
Nov. 10th, 1842.

BRO. MARSH:—I propose to give a brief notice of my tour West. It led me through Providence, R. I., where I saw Bro. White. His leading remark on the late attack on the writer, for daring to review several popular errors among Adventists, is worth preserving. It was, that he believed it "was unparalleled in the history of Protestant controversy."—Bro. Fassett was absent. In Worcester, my interview with several brethren was gratifying and profitable.

The second day brought me to Albany. The brethren had met for worship, and I spoke to them on the merciful nature and necessity of "the judgment" of God. We had a comfortable meeting. I spent the night with Bro. Needham, who related an interesting experience of an old man, whom he had just seen, a short way out of the city. He "had no rest in spirit" till he sought and found out those who believed in the advent at hand. It had required several journeys. His friends thought him crazy; but he came at last where Bro. N. spent the Sunday previous, and said that he "had found them."

I saw a letter at Bro. Hahn's from Sr. Minor, in which she relates an awakening out in Pennsylvania, among the Dunkers, Methodists, &c., on the advent. It was full of interest to the true believer. They demanded baptism, as in apostolic times, of their instructor, Albert, her son. Near twenty, if I recollect, had been baptized—others were to follow.

The third day I reached Auburn. Bro. Smith has had a great blessing on his labor, in connection with the brethren. Though the city was in uproarious, political excitement, their hall was almost filled.—The meeting was good enough to have rewarded me for my whole journey.

The fourth day, at Seneca Falls, I had a sweet time. Their tent-meeting had been a blessing, and brought in several to "the faith of God's elect."—Bro. Pinney was absent.

At Canandaigua, we met in the Baptist meeting-house. My subject was, "The Second Coming of Jesus." Good was done. The audience reviewed the testimony, some, at least, "with joy of the Holy Ghost."

In Rochester, my stay was pleasant to me. The audience, which quite filled the hall, notwithstanding the storm, so received the word as to make it pleasant to preach. The meeting with Bro. Brown, of Cleveland, was one of overwhelming interest.

My visit in Buffalo, I must now omit. The storm, &c., has detained us. We are now, Nov. 11th, at Cleveland, O.

Yours, J. B. Cook.

From Bro. H. Pratt.

DEAR BRO. MARSH:—I have great reason to rejoice in my Savior for his gracious words and promi-

ses to those who endure to the end. Never did I realize more fully the blessed consolation of rejoicing in the truth than now. Others may and do rejoice in numbers and respectability, but give me the truth.

I have just received a letter from a beloved sister, whose heart is overflowing with gratitude for the evidences adduced from the word, of the distinctive being of God. She says, "How could God fill the world with realities, and himself a non-reality?"

Says my Savior, "I have given them thy words, and the world hath hated them." How true it is, if we receive the word and practice its precepts, that the world will hate us. Says my Savior, "Sanctify them through thy truth; thy word is truth."—"Now ye are clean through the word which I have spoken unto you." My Savior is the Son of God. Who, so worthy to intercede with the Father for us? He is to be King: For the Lord will give unto him the throne of his Father David, and of his kingdom there shall be no end. I do rejoice that we may become subjects of this kingdom, by purifying ourselves in obeying the truth.

What is it to obey the (word) truth? It is to do its requirements. When my Savior says "Know," then know. When he says, "Lift up your heads and rejoice, for your redemption draweth nigh," then lift it up and rejoice, and believe, and give him glory.

Bro. Marsh, my thoughts have been exercised much of late upon a somewhat singular phraseology of Hosea. Hosea xiii. 9—"Israel thou hast destroyed thyself." "The iniquity of Ephraim is bound up; his sin is hid. The sorrow of a travailing woman shall come upon him; he is an unwise son, for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave: I will redeem them from death."—12th verse.

Paraphrased: O Israel, thou hast destroyed thyself—otherwise thou shouldst not have staid (1000 years) long in the dust after the children are ransomed from the grave!

Please give us the light on this if we have not got it, for we love the truth, while we rejoice in hope of the glory of God.

Now may the mercy of God, the grace of our Lord Jesus Christ be with you, and all who love his appearing. Amen. Yours rejoicing,

HARVEY PRATT.

Walce, Mass., Nov. 2d, 1848.

One in Christ.

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are. I in thee and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This is a part of that beautiful prayer of my blessed Jesus whilst here on the earth. This prayer was offered for none but those who believe and obey the commands of God. My brethren and sisters, let us look right at the naked truth, and see if we are among those that can claim that prayer as offered for us. Are we believing and obeying the words of the apostles taught them by their Master? Are we bringing forth the fruits of righteousness that produces peace in the soul? Let us examine thoroughly. Are we doing good to our fellow-men as we have opportunity? Is there that equality among the professed disciples that the word teaches? Are we as willing to receive a poor despised disciple as we are the more noble? Do we, in our daily walk and con-

versation, tell to the world that we are what we profess to be? The day of judgment will tell the story. In that day the secrets of all hearts will be made known.

My brethren and sisters, let us see to it that our work be well done, so that, when that day shall burst upon an astonished world, we may answer all these questions in the affirmative, and have it said to us, Well done, good and faithful servant, enter thou in to the joy of thy Lord.

JOHN E. AINSWORTH.

Brimfield, Mass., Oct. 29th, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—Permit me to say a few words to the glory and praise of him who hath loved us, and given himself for us. We remember with gratitude the dear servants of Jesus who have spoken to us the "word of life," and esteem them very highly, in love, for their work's sake.

Bro. Wilson, on his return from the East, tarried and preached once—"For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Our dear brother began with himself, and it was evident that he was "dead with Christ from the rudiments of the world," and spake the word of God as "dying men to dying men." From to him who died for us and rose again, that the seed sown is bringing forth fruit.

Bro. Bywater recently spent Lord's day with us, and gave us meat in due season.

Our much beloved Bro. J. B. Cook, also, on his way West, "preached the word" one evening to us. His message was full of comfort and timely instruction. Before presenting the subject of the text, he proved, that the only advent of the Son now future, was the second, glorious personal appearing of the Lord himself, to judge the world in righteousness, in a manner simple, clear and convincing, beyond all contradiction; yea, exceeding comforting to all "that love his appearing." A brother who has met with us occasionally this summer, and is now decided in the work, speaking at the prayer and conference meeting the second evening after Bro. Cook left, said he left home early (about 2 miles from town), but was called into a house to see a young man die, then he hurried on, and as he came into the city he found a great public gathering with their torch lights and fire works with some difficulty he made his horse secure and hastened to the room and entered just as Bro. Cook was reading his text—"Now the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory for ever and ever." The text was so exactly adapted to his wants that it immediately filled him with joy and peace, and he was home rejoicing, perfectly satisfied with the manner he had spent that evening.

Bro. Cook gave us much light—he declared "the whole counsel of God"—preached the gospel of the blessed God in its fullness. "All that the Father will give him, that gives wisdom from above, liberally, and upbraids not the least of his servants." It was light, love and peace—"the way of peace"—"perfect in every good work to do his will." The Great Shepherd go with him, and at his appearing give him a crown of glory that fadeth not away as his reward, is the prayer of the little flock in the West.

Dear brethren, let us forget the things that are behind, beware lest any root of bitterness spring

up, cause many to be defiled. Especially ought editors and leaders be "examples to the flock." I rejoiced in the Lord, when I read Bro. Marsh's note, deciding to publish "no unkind word." I shall be more encouraged to try and get subscribers for the "Harbinger" (now that this assurance is given) in preference to other papers where unkind words and insinuations abound. Let us all, dearly beloved, bear one another's burdens and so fulfil the law of Christ—*by love serve one another*—forbearing one another in love, putting on the bond of perfectness—"love"; For this is the grace whereby we may serve God acceptably, assure our hearts before him, "unblameable in holiness"; Praise his holy name, and be found unto praise, and honor and glory at the appearing of Jesus Christ, yes be found of the Prince of peace, "in peace" at his coming. Amen.

Yours, in that blessed hope,

H. L. SMITH.

Auburn, Nov. 15th, 1848.

From Bro. L. Bontell.

DEAR BRO. MARSH:—I do rejoice that the "Harbinger," as I think, takes the Bible ground on most of the subjects connected with our hope. I do thank the Lord for the course he has enabled you to pursue in reference to Anniversary conferences. The time had fully come for the light to shine, that a check might be made to that spirit which would try one another by our opinions, and exclude all who do not subscribe to them. This is the great objection to these conferences. They claim their resolutions to be the standard. Hence it is said this or that is not right. Why? because it is not in keeping with the acts of the Albany conference.

We all believe some truth that we knew nothing about five years ago. Hence our faith is progressive, and will be as long as we search the Bible as for hid treasures. I hope the "Harbinger" will be still kept free enough for those to speak that do not agree with its editor, who write in a Christian spirit.—The course you have taken is according to the Bible. Never forget to do by your correspondents as you would be done by. Receive reproof, when needed, in the spirit of meekness, and God will bless you, and keep you. If you keep in the fullness of the Gospel the "Harbinger" will live, its circulation be increased, and the little flock be fed by it. Do not let any of the threats of enemies or the flatteries of friends move you from the course God would have you take. Nothing is needed to keep the good children together, or to organize them; but "as you have received the Lord Jesus, so walk in him," not out of him.

You speak of expunging every unkind word from all communications for the "Harbinger." Now I ask is not this an assumption which you would not like to submit to in others? I should rejoice to have kind words fill the paper, but not appreciating the position and circumstances under which the correspondents write, could you judge, or would it not be better, if not manifestly wrong, to let it come out and let us judge. I like the Harbinger and its course exceedingly, and the danger is, we shall like so well as not to see its errors, but God bless you and give you wisdom to direct in all things.

Groton, Mass., Nov. 8, 1848.

From Bro. N. Jones.

BRO. MARSH:—I want to make a suggestion to some good brethren (doubtless), who, in giving accounts of conferences, meetings, &c.—in speaking of what a precious, melting time they had, &c., sometimes make use of what strikes me to be rather extravagant expressions, and hardly justifiable from the intent of language used in Scripture. I have noticed several such instances, in the Harbin-

ger and Bible Advocate, in the course of the season past; and while reading them I had a desire that brethren would make use of some more appropriate term, to represent the good meetings which they enjoyed; and finally there is generally enough other appropriate expressions to convey a suitable idea of the character of the meeting, without the objectionable ones to which I allude—particularly now to an account of the conference at Laona—viz: it is said, "We enjoyed a most precious, melting season"—and I thought for myself, that was enough, without the addition, to which I object: "And the Lord came down in great power!" Now, for myself, I expect when "the Lord comes down in great power," or as I understand the same thing, or event, that the apostle speaks of (1 Thess. iv. 16), "For the Lord himself shall descend [or come down] from heaven with a shout," &c., it will be a very different time from what has been enjoyed in the very best of the conferences or camp-meetings that have ever been held on earth; and I conclude my brethren think just so too. When we tell about the coming down of the Lord, &c., we have in our minds something greater than even the day of Pentecost, when the apostles and disciples were all filled with the Holy Ghost, &c.

Now I only make these suggestions that brethren who are in the habit of using such expressions as I have named, may think of it; "and if any man speak, let him speak as the oracles of God," &c.; and if my scruples on this subject are groundless, will some of the good brethren, or the editor himself, enlighten my mind? And let us all strive to have "sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us."—Titus ii. 8.

For the truth and propriety of speech, "looking for the blessed hope, &c., NATHANIEL JONES.

Northfield, Vt., Oct. 26th, 1848.

From Bro. G. W. Burnham.

BRO. MARSH:—Through the help of God I am so far on my return to Batavia, where I expect to be on the first Sabbath in December.

Yesterday I spoke three times to a good congregation, in a comfortable hall in this city. The few that support the glorious truth of the Savior's coming, are noble-hearted and give evidence of love to his appearing.

The cause is rather on the rise here. Bro. Gross' labors for a few evenings have been blessed.

My soul was made to rejoice to find the waiting host in Vermont so well harnessed for the race, and so earnest for the kingdom. I never knew them more engaged than now.

My faith is the same—my duty is clear, and I trust I am willing to spend and be spent for Jesus' cause.

Yours in hope, G. W. BURNHAM.

Auburn, N. Y., Nov. 20th, 1848.

Bro. H. H. Gross writes from Auburn, N. Y., Nov. 17th, 1848:

If my strength continues I shall immediately return to the field between Albany and Auburn, southward from the direct line of travel, where very much labor is called for; but to do so effectually I shall need a team, and the friends in Homer have pledged me a harness and wagon, if a horse is provided me elsewhere. I can only say, If the Lord has need of a horse, that I may labor more effectually in his cause, he will make it known to some of his faithful children. The Lord of the harvest direct laborers, more and more, into his harvest!

It is not things, but men's opinions of things, that disturb them. Things do not touch the mind, but stand quietly without; the vexation comes from within, from our suspicious only.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Bro. Pinney and Bywater to attend.

G. W. BURNHAM.

Conference in Tyler.

There will be a conference in Tyler, Winnebago county, Ill., to commence Friday evening, Dec. 15th, and continue over the Sabbath. A general attendance is especially solicited.

N. A. HITCHCOCK,
J. L. TOWNER.

Conference at Orangeport.

The Lord willing, there will be a Conference at Orangeport, commencing Thursday evening, Nov. 30th, and hold over the Sabbath. Brethren generally are requested to attend.

J. C. BYWATER.

Appointments.

I appoint to be in Auburn three evenings—Nov. 29th, to Dec. 1st.

Syracuse, Sunday, Dec. 3d.

Liverpool, four evenings—5th to the 9th.

Cicero and Clay Corners—(as brethren may arrange the meetings and notify me in Liverpool)—10th to 15th.

Oswego, 16th to 19th.

Cazenovia,—(in the Free Church, as the Pastor, Bro. Johnson, has engaged to arrange)—20th to 25th.

Further appointments will be made, Providence permitting, from Syracuse, about Dec. 4th. Letters should be directed to Auburn or Syracuse.

H. H. GROSS.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends in those parts as my circumstances will admit.

C. F. SWEET.

Victor, the 26th; Ogden, Monday eve., the 27th, where the brethren may appoint; Parma, 28th and 29th, at the House of Prayer, near Bro. Riggs'.—Will the brethren give notice.

J. C. BYWATER.

Business Notes.

M. Helm—We have none on hand of the "Son of God," and have therefore sent the balance in others. If we can obtain another supply, you will see the notice.

J. McGoun—owes 66 cents.

W. F. Fahnestock—To No. 371.

J. L. Smith—Our mistake, perhaps. Have sent back numbers. You had paid to No. 250.

R. Oliphant—We have delayed in hopes to obtain the "Battle," but have not been able, we therefore send the whole amount in "The Purpose," By Express.

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Miscellaneous.

From the Christian Contributor.

"Watch and Pray."

This injunction, delivered by Christ to his disciples at the hour of his suffering, and of their weakness, is no less forcible in its appeals to every follower of Christ at the present day. Years have rolled away since the words were spoken, yet the nature of man has not changed; the temptations surrounding him have ever been as strong as then; his inclinations to evil have been as great; and, in every period of time, the Christian, when laboring under the temptations which assailed his weakness, has felt the force of these words—"Watch and pray." These are no unmeaning or lightly spoken words; for they fell from the lips of him who never spake amiss; who never uttered a trifling word; whose words, indeed, embodied such power and meaning, that the astonished Jews might well exclaim,—"Never man spake like this man." If these words are not of trifling import, if their origin is of such a nature as to impress them upon us with the force of a command of God, then surely, they are not to be slighted by us.

They are humbling words to the heart of man, and he will perhaps turn from them with contempt; for he believes in his own sufficiency, that by his own power and wisdom he is prospered in this world, and what need then of watchfulness or prayer on his part, in the sense suggested. They are humbling words indeed; and such words as should delight the heart of every Christian; for they remind him of his insufficiency, of his utter dependence on his God. They remind him that he has obligations to discharge, duties to perform, and they at the same time suggest the means of obtaining assistance in the discharge of duty.

For what are we to "watch and pray?" The answer is, "lest ye fall into temptation,"—and a reason is added, why we are thus liable, even when we might think ourselves safe—"The spirit indeed is willing, but the flesh is weak." We have to watch, then, lest we be led astray into paths which shall lead to our destruction. We have to watch, vigilantly, against the entrance and indwelling of sin, in any form, within our hearts. The world around us is presenting its allurements: is claiming at least, a small share of our affections; to be more intimately associated with religion, that it may thereby receive less rebuke, and, alas! how certain the result, if once admitted, it soon takes possession of the whole, and makes religion but its servant, uses its garments, and often, unblushingly claims to be religion itself. We have need to watch, lest, when we have been blessed, in the good providence of God, with temporal mercies in abundance, we forget the giver of every good gift, and transfer our affections to the blessings he has conferred upon us; thus, in the end, making the blessings to result in a cure. On the other hand we need to watch, lest, being deprived of many comforts which our fellows enjoy, we give way to a fretful, complaining spirit, not remembering that all things shall be for the good of those who love God.

We have need to watch, especially, lest pride rise up in our hearts and destroy whatever of good may be there. It is by this means that Satan oftenest leads men astray. If he cannot prevent their performance of good deeds, or hinder them from maintaining a suitable deportment and conversation, he will, if possible, make them proud, even of their apparent humility, and thus render them abhorrent to God; for he holdeth the proud afar off; but is nigh to the humble and contrite spirit. We have need always to pray, that we may not faint in the performance of du-

ty, that we may receive aid to us in our endeavors to watch and strength to ward off the darts of the adversary which so thickly assail us. Pray not merely; Watch not only; but ever in your weakness, remember the command—"Watch and Pray."

From the Rochester Democrat.

Remarkable Phenomena in the Heavens!

MR. EDITOR: On Friday evening of last week I chanced to be in Genesee (about four miles from the village,) spending the night at the house of a friend, and in common with many others observed a remarkable appearance of the Heavens, unlike any thing I had ever witnessed before. I cheerfully comply with your request and give to your readers the benefit of my observations. In the early part of the evening several of us were out riding and remarked that it was unusually light, there being no moon, and it being cloudy besides. The night previous it was quite dark. About a quarter past nine our attention was called by one of our number to the sight out of doors, and I confess it was one of the finest exhibitions I ever saw.

About two-thirds of the whole heavens was one continuous sheet of crimson, about the color of blood. When first discovered the deepest color was at the West, near the horizon, but afterwards changed to other points of the compass.

Streaks of crimson with a slight admixture of white extended from all points towards the zenith which was lighter than the surrounding parts, and presented a most singular appearance. This point seemed to be the battle ground of the elements, exhibiting greater confusion than elsewhere. The heavens had the appearance of being filled with a light vapor of crimson color, passing to the West at a brisk rate. At the time there was a smart breeze from the East. A distinct roaring noise was heard like the rushing of wind or water in the air! This appearance continued for about a half or three quarters of an hour, until near 10 o'clock when the Aurora Borealis made its appearance in the North, North-east and North-west, sending up towards the zenith brilliant streaks of light, but slowly moving towards the West. A dark cloud at this time skirted the northern horizon, rising a short distance above it. Also at this hour of the evening, flashes of light shot rapidly across the crimson vapor near the zenith, but not elsewhere.—This phenomena lasted until about half past 10 o'clock, having been observed by me an hour and a quarter from the time of its commencement.—The color of the heavens gradually lost its crimson appearance and in a little time was dark with clouds. Stars were visible at various points during the time. On my return the next day Mr. DANA, of Avon, said it was visible there, and I am told by an intelligent observer, it was seen at Lima—several from Wheatland, Chili, Gates and Churchville, speak of its being unusually light at those places, and that it was so remarked by them at the time.

Some of the inhabitants were aroused from their sleep, supposing the house to be on fire. A brilliant crimson cloud of considerable extent was seen in the North-east at 4 o'clock the next morning, by persons in Riga and Wheatland.—Those who were with me star-gazing during the evening, say it was as light around us as with a full moon when slightly obscured with clouds.—One could see distinctly the distance of some fifteen or twenty rods.

Will some of your scientific observers, who are versed in the mysteries of the Aurora Borealis explain this singular phenomena! We are curious to learn the cause of so singular an appearance. There are many observers to corroborate the facts above set forth. Yours, &c.

AN INTERESTED OBSERVER.

When people treat you ill, and show their spite and slander to you, enter into their little souls, go to the bottom of them, search their understandings, and you will soon see, that nothing they may think or say of you, need give you one troublesome thought.

Notices.

BOOKS FOR SALE.

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Illustrated by Examples. By C. Morley, author of "Practical Guide to Composition." Price, 15 cents.

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Illustrated by Examples. By C. Morley. Price, 10 cents.

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With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

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On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), corner of Main and South St. Paul-street, three times every Sunday, and also on Wednesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 37 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foot's new building, corner of Main and State Streets, every Lord's day and evening.

The Advent Harbinger.

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